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W. B. Beck 4327
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g a d k g r a p e
J n L o o L o b k

N. B. The Second Part of
WEEK'S PREPARATION is now
Revised and Corrected throughout,
by a *Clergyman* of LONDON, and
printed on the same Size, to bind
with this *First Part*.

Repent you of your Sins or else ~~not~~ not unto that
HOLY TABLE



Printed for the Assignees of SAM: KEBLER
Published according to an Act of Parliament

A
Week's Preparation.

Towards a worthy receiving of

THE
LORD'S SUPPER.

After the Warning of the Church
for the Celebration of

THE
Holy Communion:

Consisting of
MEDITATIONS and PRAYERS
for every Day in the Week.

With DIRECTIONS to live well after receiving

THE
HOLY SACRAMENT.

THE FIFTY SECOND EDITION
Corrected throughout and enlarged by a
Clergyman of LONDON.

LONDON Printed by Assignments, from Sam Kerble
for Ballards, Hatch & Hawes, Hodges Baker, Fuller,
Bathurst, Beecroft, Dod, Rivingtons Ward Baldwin,
Johuston, Richardson Crowder & Woodgate Tenner, Stevens,
Dacey & Law, Staples, Ware, Longman & Cooper.

MDCCLVII.

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John Mace
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MDCCLVII.

*Am n Quesled
her Book god gave
me y^e p^resent*



Look

IMPRIMATUR.

Joannes Battely Reveren-
dissimo in Christo Pat.
& Dom. Domino Gu-
lielmo Archiep. Cant. &
Sacris Domesticis.

Jan. 29, 1685.
Ex Aedibus Lambethanis.



THE PREFACE.

CHRISTIAN READER,



YOU are here presented with a new Edition of a Book that is well known in the World, and which, it is hoped, has often afforded Help to the devout Soul in its Preparation for the Holy Sacrament of the Lord's Supper.

Complaints having been made of some Passages, in former Impressions, as being too capturous, and unbeseeming the Sobriety of rational Religion; Care has been taken, in this Edition, to leave out whatever might seem unintelligible, gross and enthusiastical, and to retain nothing but what the Christian

A

of

of low Degree in religious Attainments, may
use to his Soul's Health.

“ Fault has been sometimes found (says
“ a great Ornament of our Church) with
“ the little Treatises of Weekly Preparation,
“ and the like; I think, without Reason.
“ They are exceeding useful in their Kind.
“ It may be happy for them, who need none
“ of these Helps: But they that least need
“ them, are not the Men, generally, who
“ most despise them. However, they are
“ not obtruded as Things absolutely neces-
“ sary for all, but as highly useful to many,
“ and especially upon their first Receiving:
“ Tho’ we are none of us, perhaps, so per-
“ fect, as not to want, at some Seasons,
“ some such Hints for Recollection, or Helps
“ to Devotion. There may be Excesses, or
“ there may be Defects in such Treatises;
“ what human Compositions are without
“ them? In the general, it is well for com-
“ mon Christians, that they are so plentiful-
“ ly provided with useful Manuals of that
“ Kind: They that are well disposed, will
“ make use of them as often as they need
“ them, and will at all Times give God
“ Thanks and Praises for them.”

But whereas the greatest Part of Man-
kind, having but seldom (some perhaps never)

may the Time to go through the several Stages of Self-Examination, Confession, Retirement, (says Fasting, &c. recommended in good Books, with are discouraged from coming to the Lord's Table when they find the Duty so troublesome; reason, let the serious Christian understand and re-Kind remember, that it is not necessary that the Whole of the ensuing Manual should be always used before the Sacrament, nor that who a certain Time of a Week or a Fortnight, y are by way of Preparation, is absolutely necessary, before we venture to come to the Lord's many, Table. It is certain that the Primitive living: Christians, being mostly of the poorer Sort, to per- and obliged to get their Bread by the Sweat easons, of their Brow, and yet receiving the Sacra- Helps ment very often, sometimes every Day, could ses, or not employ much Time by way of Preparation. atises; tion. " Much depends (says a late pious without and judicious Writer on the Subject) upon r com- the habitual Temper and Disposition of the ntiful- Mind, and the constant Exercise of true f that Devotion: Likewise the Capacity and d, will Leisure of each Person must be consider'd y need in fixing the Portion of Time to be employed in actual and particular Preparation, and the special Exercise incumbent ve God upon every one of calling his own Ways Man- never, to remembrance. A good Christian, who the

“ sets the Lord always before him, can-
“ not need much Time to assure himself that
“ he comes with due Dispositions. On the
“ contrary, those who have forgotten God
“ Days without Number, require more
“ Time, and ought to undergo a stricter
“ Examination, to see if their Repentance
“ be sincere. But the great Matter to be
“ attended to, is the general Tenor of our
“ Lives, in which, if there be but an Even-
“ ness and Regularity in well-doing, if there
“ be but an honest and good Heart, a Man
“ may go forth to his Work, and to his
“ Labour, on Saturday, and be a good Com-
“ municant on Sunday Morning. To love
“ our Lord Jesus Christ in Sincerity, and
“ to keep his Commandments, from a
“ Principle of Gratitude for the great Be-
“ nefits we have received at his Hands; to
“ cease to do Evil, to learn to do Well; to
“ refrain the Tongue from Evil, and the
“ Lips that they speak no Guile; to seek
“ Peace, and ensue it; to follow the Works
“ of our Calling with Industry, and to pro-
“ vide for our Family with Honesty; to
“ trust in God's Providence, and be content
“ with our Condition: In short, to live so-
“ berly, righteously, and godly in this pre-
“ sent World, that is the true Prepara-
“ tion;

The P R E F A C E.

v

tion; and he that thus communicates, will never be rejected of God, or deserve to be condemn'd by Men.

“ I speak not this to discourage those extraordinary Exercises which some good Christians chuse to go through before they receive the Holy Sacrament: My View is to distinguish what is really essential from what is only circumstantial; and to make Christians comprehend that an involuntary Omission of certain religious Exercises, of which God has prescribed neither the Number, nor the Season, nor the Length, cannot exempt us from complying, when otherwise we may, with a Duty which is absolutely commanded to Christians of all Conditions.”

5 DE60



The

*The EXHORTATION on Sunday before the
Holy Communion.*

DEarly Beloved, on *Sunday* next I purpose, thro' God's Assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, * to be by them received in Remembrance of his meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven. Wherefore it is our Duty to render most humble and hearty Thanks to Almighty God, our heavenly Father, for that he hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiri-

ritual

* *When Notice is given that the Lord's Supper is to be administered, resolve not to turn your Back upon it; because Jesus Christ hath commanded us, thus to keep up the Remembrance of his Death (Luke xxii. 19.) and because this is the only Comfort of Sinners: For through Faith in his Blood we obtain the Pardon of our Sins, and are made Partakers of the Kingdom of Heaven.*

Believe it for a certain Truth, that such as are not religiously disposed to go to this holy Sacrament, are not qualified to ask or receive any Blessing or Favour from God.

cc

The EXHORTATION. vii

atual Food and Sustenance in that holy
sacrament. Which being so divine and
comfortable a Thing to them who receive
it worthily, and so dangerous to them
that will presume to receive it unworthi-
ly; my Duty is to exhort you, in the
mean Season, to consider the Dignity of
that holy Mystery, and the great Peril of
the unworthy receiving thereof, and so to
search and examine your own Consciences,
and that not lightly, and after the Man-
ner of Dissemblers with God; but so)
that ye may come holy and clean to such
heavenly Feast, in the Marriage Gar-
ment required by God in holy Scripture,
and be received as worthy Partakers of that
holy Table.

The Way and Means thereto is: First,
to examine your Lives and Conversations
by the Rule of God's Commandments;
and whereinsoever ye shall perceive your-
selves

“The Numbers that depart out of the Church, (says a late pious Writer) may suggest to us a melancholy Consideration upon the Neglect and Contempt that is thereby thrown upon the Ordinance of our Lord and Master. How unaccountable it is for the Disciples of Jesus Christ to think that he will be pleased with our hearing a Sermon (the least Part by much, if any Part at all of Christian Worship) whilst we live in the habitual Neglect of the most solemn Act of Religion.”

selves to have offended, either by Will, Word, or Deed, there to bewail your own Sinfulness, and to confess yourselves to Almighty God, with full Purpose of Amendment of Life. And if ye shall perceive your Offences to be such as are not only against God, but also against your Neighbours, then ye shall reconcile yourselves unto them, being ready to make Restitution and Satisfaction according to the utmost of your Powers, for all Injuries and Wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have Forgiveness of your Offences at God's Hand, &c.

And because it is requisite that no Man should come to the holy Communion, but with a full Trust in God's Mercy, and with a quiet Conscience; therefore if there be any of you, who by this Means cannot quiet his own Conscience herein, but requireth further Comfort or Counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his Grief, that he may receive ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding of all Scruple and Doubtfulness.

A

Week's Preparation

Towards a Worthy Receiving of the
Sacrament of the Lord's Supper.

*On Monday Morning, and the rest of
the Week, when you first awake,
devoutly say,*

Lighten mine Eyes, O Lord, that
I sleep not in Death. Mond.
Morn.

Awake thou that sleepest, and arise
from the Dead, and Christ shall give
thee Light.

Open thou mine Eyes, O Lord,
that I may see the wondrous Things
of thy Law.

At your first Rising.

IN the Name of our Lord Jesus
Christ, who was crucified for me,
arise from mine own Rest to do him
service. May he by his Cross and
passion save me, bless me, govern me,
and keep me this Day, and for ever!
Amen.

B

I laid

A Week's Preparation

Mond.
Morn.

I laid me down and slept, and 'rose
up again, for the Lord sustained me.
O Lord, I commend into thy Hands,
this Day, my Soul and my Body,
with all the Faculties, Powers, and
Actions of them both, beseeching
thee to be ever with me, to direct,
sanctify, and govern me in the Ways
of thy Laws, and in the Works of
thy Commandments; that through
thy most mighty Protection, both here
and ever, I may be preserved in Body
and Soul, to serve thee, the only true
God, through Jesus Christ our Lord
Amen.

ALmighty God, who hast promi-
sed to hear the Petitions of them
that ask in thy Son's Name, I beseech
thee mercifully to incline thine Ear
to me, and support my Weakness by
thy Mercy, in my Preparation to-
wards a worthy Receiving the Holy
Sacrament: And grant, O Lord, that
I may effectually obtain thy Grace
to the Relief of my spiritual Necessi-
ties, and to the setting forth of thy
Glory, through Jesus Christ our Lord
Amen.

Our Father which art in Heaven, &c.
Monday

Monday's Meditations in the
Morning.

Upon the most Holy Sacrament.

O The Depth of the Riches both
of the Wisdom and Goodness
of God ! He hath made Man capable
of knowing, loving, admiring, and
enjoying his Maker. Amidst all Sa-
tisfactions, this is the only comfort-
able Rest of Man's Soul, to enjoy
Communion with God through Christ.
O my God, I trust in thee : My Prayer,
O Lord, is founded upon Faith in
thee ; my Faith upon thy Promises, so
that because thou art my God, there-
fore I trust in thee. What an excel-
lent Gift, O Lord, was the Son of
thy Love ! It is thy Duty, O my Soul,
to render most humble and hearty
Thanks to Almighty God, our hea-
venly Father, for that he hath given
his Son, our Saviour Jesus Christ, not
only to die for us, but also to be our
spiritual Food and Sustenance in this
Holy Sacrament. In this Sacrament,
O blessed Jesus, thou art set forth
crucified, and I behold thy Wounds ;

Mond.
Morn.

from whence, by the Hand of Faith, I take hold of these comfortable Words of Life, my Lord and my God: My God; Mine, for thou hast partaken of our human Nature, and thou hast made us to partake of thy Divine Nature; thou hast taken upon thee our Flesh, and thou hast communicated unto us of thy Spirit: In this holy Sacrament, O adorable Saviour, we spiritually eat thy Flesh, and drink thy Blood, we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us. Therefore I trust in thee to make my Interest in the Covenant of Grace sure, and to bring me at last to thy Heavenly Kingdom.

Lord! I do not trust in mine own Faith, but in thy Faithfulness; not in my own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance: In Thee, in thy Merits, and in thy Mercies do I trust, let me not then be ashamed; let me not be disappointed of my Hope, nor deprived of thy Blessing; I trust in thee by this Sacrament, which I am going to receive, to be

for the Sacrament.

5

Mond.
Morn.

filled with good Things: O let me not be sent empty away; I trust in Thee, as the Rock of my Salvation: Thou, my God. hast promised that whosoever trusteth in thee, shall not be confounded; be it then unto me according to thy Word. And seeing thou, O God, art the same in Goodness, without any Variableness or Shadow of Turning, make my Trust as firm as thy Promise is sure; so shall I not be confounded, because I have put my Trust in thee. O Lord, in thee have I trusted, let me never be confounded: But, O my Jesus, behold I am coming to thee, another poor *Bartimæus*, like him mention'd in the Gospel, so blind, that to find out thy Ways, thou must not only point them out, but also open my Eyes that I may see them. I am to present myself at thy Table, as another impotent Cripple in the Temple; so that to lead me into thy Truth, thou must not only go before me, but give me Feet also to run after thee: And that thou, my Jesus, (who art the same Yesterday, To-day, and for ever) wilt now, by the mighty Power

Mond.
Mo: n.

of thy Grace and Truth, even cure my spiritual Lameness, and Blindness; this is the Ground of my Hopes, thy Promises; this my Encouragement, thy Sacrament: In which Sacrament and Promises thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou hast given the Promise, and in thy Sacrament that Promise is sealed, that thou wilt save them that love thee from the Paths of Death, and lead them in the Way of everlasting Life: And so faithful art thou who hast promised, that safer it is for my Soul to be cast down even to the Grave with a Promise, than to be exalted as high as Heaven without it; for then, tho' I were brought low even to the Dust, yet Hope in thee would bear me up; whereas Presumption would throw me down, even tho' I had set my Nest among the Stars.

Now, for our comfortable Access to this most holy Sacrament, let us call to Mind the Institution of the same. Our blessed Saviour, in the same Night that he was betrayed, took Bread, and when he had given Thanks, he

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for the Sacrament.

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Mon.
Morn.

he brake it, and gave it to his Disciples, saying, *Take, eat, this is my Body which is given for you; do this in Remembrance of me.* Likewise after Supper he took the Cup, and when he had given Thanks, he gave it to them, saying, *Drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me.* St. Matth. xxvi. 26. St. Luke xxii. 19.

In consecrating the Elements of Bread and Wine, our Saviour's Prayers went up to Heaven; the Benefits whereof remain with his Church here on Earth. The visible Elements of Bread and Wine, which he took and Blessed, and distributed among his Disciples, declare two Things; the one, That he would make himself a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World: The other, That he would become unto the Faithful by this Means a spiritual Repast; in both, God hath the Glory, and Man the Benefit. The Faith-

Mond.
Morn.

ful Communicant doth obtain, (as our Church piously prays) Preservation unto Life everlasting, both for his Body and Soul: For the humble Soul believing in the Incarnation, Death and Passion of Jesus, and receiving this Bread and Wine, in Token that God hath given Christ for our Sins, and relying on him as its only Redeemer: Such a lively Faith, if accompanied with true Repentance and Devotion, will convey to a penitent Believer, all the Benefits of the Birth and Death of Jesus Christ: And as the Bread and Wine being received, do communicate to us, all the natural Strength and Comfort that they contain; so the devout Communicant, by exercising a lively Faith in his crucified Saviour, draws Persuasions of his Pardon, and feels new Life and Vigour added to his Graces; and so spiritually eats the Flesh of Christ, and drinks his Blood. Hence we may rejoice in his Salvation, and represent with gladsome Hearts his Sacrifice to God for our Expiation, and fix our Eyes upon that Glory where he is enthroned, hoping we shall one Day
fit

for the Sacrament.

9

sit down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

Mond.
Morn.

What should hinder thee, O my Soul, from using thy best Diligence and Endeavours to be so happy? Search and try, examine and prove thyself: Hast thou not a Mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Is it the Desire of thy Soul to become poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, and, if God should call thee to it, a patient Sufferer for Righteousness Sake? And art thou desirous to grow in Grace, and improve thy Talents, by going to this holy Table? Be not discouraged then, but know that the Lord will accept of such pious Dispositions. The Lord will hear the Prayer of the Humble: Go then, and offer the Sacrifice of Righteousness, and put thy Trust in the Lord.

Mond.
Morn.

*A Prayer on Monday in the Morning,
as soon as we are dress'd, for Grace
to spend the ensuing Week, and al-
our Time well.*

O Eternal God! Who art from
all Eternity, whose Glories and
Perfections are infinite, and who hast
created me, and endued me with Reason
and Understanding, that I might
serve thee in my Generation, and ac-
cording to my Capacity: Give me
O Lord, thy Grace, that I may be a
curious and prudent Spender of my
Time this Week, so as I may be-
prevent, or resist all Temptations that
may assault or hurt my Soul. Let
thy Grace so powerfully assist and ex-
cite my weak Endeavours, incline my
Will, and fortify my Resolutions
that I may persevere in that holy
State which thou hast put me in, by
the Grace of thy Covenant, and the
Mercies of the Holy Jesus: O never
let me fall into those Sins, and return
to that vain Conversation, from which
the eternal and merciful Saviour of
the World hath redeemed me; but
let me grow in Grace, adding Virtue

for the Sacrament.

11

Mond
Morn.

to Virtue, reducing my Purposes to
Acts, and increasing my Acts 'till
they grow into Habits, and my Ha-
bits 'till they be confirm'd: Let thy
preventing Grace dash all Tempta-
tions in their Approach: may my
Hopes be never discomposed, nor my
Faith weakened, nor my Confidence
made remiss, nor my Title and Por-
tion in the Covenant be lessened:
Take from me all Slothfulness, and
give me a diligent and an active Spirit,
and Wisdom to chuse my Employ-
ment, that I may do all such good
Works as thou hast prepared for me
to walk in, and may fill up all leisure
spaces of this Week in Meditations
upon the most holy Sacrament, per-
forming Acts of Religion and Charity,
that when the Devil assaults me, he
may not find me idle; and my dear-
est Lord at his Coming, may find me
busy in lawful, necessary, and pious
Actions, improving my Talent in-
trusted to me, that I may enter into
the Joy of my Lord, to partake of his
eternal Felicities, even for thy Mer-
cies Sake, and my dearest Saviour's
Sake. *Amen.*

Con-

Mond.
Morn.

Conclude with the Lord's Prayer
 w Our Father, &c.

*Now repair unto the publick Service of
 the Church, if you have Opportu-
 nity.*

Monday's Meditations in the Evening.

Upon the most Holy Sacrament.

Mond.
Even.

w **C**ONSIDER with yourself, some time
 before you communicate, that
 you are invited to come, not only in-
 to the Presence, but unto the Altar of
 God, to be one of the Guests of the
 Lord of the whole World: What
 Manner of Love is this, that Heaven
 hath manifested unto us? Who can
 refrain from Tears of Grief and Sor-
 row to think of his own Ingratitude,
 and from Tears of Joy to think of the
 wonderful Kindness of the Lord?
 Can you look on him who was pierced
 for our Sins, and not lament and
 mourn? Can you think upon his bleed-
 ing Wounds, and not be troubled?
 No pious Heart can be so unconcern'd

what beſel the Lord of Glory : ^{Mond.}
 and yet when we conſider, that by ^{Even.}
 thoſe Stripes we are healed, that he
 hath waſhed us from our Sins in his
 blood, that faithful Souls may take
 Sanctuary in his Wounds, and be ſe-
 cure and ſafe ; we cannot chuſe but
 rejoice in the Lord, and be glad in his
 ſalvation.

For this Sacrament is a Sacrament
 of Love, and innumerable Benefits
 belong to it. Therefore it is meet,
 right, and our unbounden Duty, that
 it be received with Love chiefly, ſee-
 ing we cannot ſo gratefully acknow-
 ledge the exceeding great Kindneſs of
 our deareſt Maſter, in inſtituting this
 Sacrament ſo full of Love, as by
 Love ; and to the End that we ſhould
 always remember the exceeding great
 Love of our Maſter, and only Savi-
 our Jeſus Chriſt, thus dying for us,
 and the innumerable Benefits, which
 by his precious Blood ſhedding he
 hath obtained to us, he hath inſtitu-
 ted and ordained holy Myſteries as
 pledges of his Love, and for a con-
 ſtant Remembrance of his Death, to
 our great and endleſs Comfort.

Con-

Mond.
Even.

Consider how great Love our Saviour hath shew'd towards us in instituting this Sacrament, and preparing this heavenly Banquet for poor Sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shew the Lusts of the World, O Lord, be greater in my Soul than the Love of Thee: Shall the Temporary Delight of Sin drown the Remembrance of thy Mercy towards me in this Holy Sacrament? My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in Neglect of Thee: Better this Earthly Tabernacle should be dissolved, than that I should grieve thy Holy Spirit by resisting his good Motions, and follow my own Heart's Lusts. Let me pay Nature the Debt I owe her sooner than perhaps she might call for it, rather than offend thy Divine Majesty, It is better I should die and be lost to the World, than forget Thee: Thou broughtest me out of nothing, not to sin, but to serve Thee in Holiness of Life; not to follow my own Will, but thine; not to

pur-

pursue with too much Eagerness and
 Anxiety the Things of this World;
 but seek first, and above all Things, the
 Kingdom of Heaven and its Righteous-
 nesses. Make me therefore to hunger
 and thirst after Righteousness, to co-
 mune earnestly thy Gifts of Grace, so
 that I be filled with Peace and Joy in
 this Life, and after Death be crowned
 with Glory and Immortality. It is
 one of the least Sins of our Youth,
 that we are careless and forgetful of
 Thee our Creator; and no Wonder
 that many are so insensible of spiri-
 tual Pleasures, who live in such a
 constant and continued Neglect of the
 Lord's Supper: Make me therefore,
 O my God, to consider, that had I
 the Fruition of all that I can wish, or
 long for here, I should not only not be
 satisfied, but in the End find how mi-
 serable a Thing it is to set one's Heart
 on any Thing but thyself: Teach me,
 therefore, so to use the Word, that
 I lose not Thee, nor that blessed Re-
 ward which thou hast promised to
 them that honour Thee. Let every
 one, meditating on the Love of
 Christ, ask the Question, and make
 the

Mond.
Even.

the Answer with the Psalmist: *Psal.*
cxvi. 11. *What Reward shall I give*
unto the Lord for all the Benefits he
hath done unto me? I will receive the
Cup of Salvation, and call upon the
Name of the Lord.

Now repair unto the publick Service
of the Church, if you have Oppor-
tunity.

Preparation for receiving of the Sacra-
ment.

THE due Preparation for the Sacra-
ment consists in Examination and
Prayer, whether thou hast,

1. A fervent Desire to partake of the
Lord's Supper?
2. Competent Knowledge in this holy
Mystery.
3. Faith in Christ's Incarnation, Cross
and Passion.
4. A Conscience cleansed by true Re-
pentance.
5. An Heart free from Envy, Malice,
and all Uncharitableness.

He

He that would communicate worthily,
must

- | | | |
|-------------|-------|-------------|
| 1. Examine, | } } } | 4. Believe, |
| 2. Desire, | | 5. Repent, |
| 3. Know, | | 6. Obey. |

Let a Man examine himself, and so let
him eat of that Bread, and drink of that
Cup. 1 *Cor.* xi. 28.

Blessed are they which do hunger and
thirst after Righteousness, for they shall
be filled. *St. Matt.* v. 6.

Ho, every one that thirsteth, come ye
to the Waters. *Isa.* lv. 1.

Lord, evermore give us this Bread.
St. John vi. 34.

For he that eateth and drinketh unwor-
thily, eateth and drinketh Damnation to
himself, not discerning the Lord's Body.
1 *Cor.* xi. 29.

I am the Bread of Life; he that cometh
to me shall never hunger, and he that be-
lieveth in me shall never thirst. *St. John*
vi. 35.

Christ dwelleth in our Hearts by Faith.
Eph. iii. 17.

I will wash my Hands in Innocency,
and so will I go to thine Altar, O God.
Psal. xxvi. 6.

A Week's Preparation

If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath aught against thee, leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come and offer thy Gift. *St. Matt. v. 23, 24.*

To love God above all, for his own Sake. To love all Men as ourselves, for God's Sake. And to do unto all Men as we would they should do unto us. *St. Matt. xxii.*

Holy and useful Rules to be observed.

The Sacraments of the Church.

The Two, truly so called, as generally necessary to Salvation, are Baptism and the Lord's Supper.

The Three Theological Virtues.

Faith, Hope and Charity. *1 Cor. xiii.*

Three Kinds of good Works.

Fasting, Prayer and Alms-deeds. *St. Matt. vi.*

Seven Gifts of the Holy Spirit.

1. The Spirit of Wisdom. 2. And Understanding, 3. The Spirit of Coun-
sel.

for the Sacrament.

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sel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And true Godliness. 7. The Spirit of a Holy and Filial Fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Long Suffering, Gentleness, Faith, Temperance, Goodness, Meekness, Modesty, Shamefacedness, Poverty, of Spirit. Galat. v. 22, 23.

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant.
2. To correct Offenders.
3. To counsel the Doubtful.
4. To comfort the Afflicted.
5. To suffer Injuries with Patience.
6. To forgive Offences and Wrongs.
7. To pray for others.

The Six Corporeal Works of Mercy.

1. To feed the Hungry, and to give Drink to the Thirsty.
2. To cloath the Naked.
3. To harbour the Stranger and Needy.
4. To visit the Sick.
5. To minister unto Prisoners and Captives.
6. To bury the Dead.

The

The Eight Beatitudes. St. Matt. v.

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall be comforted.

3. Blessed are the Meek, for they shall inherit the Earth.

4. Blessed are they which do hunger and thirst after Righteousness, for they shall be filled.

5. Blessed are the Merciful, for they shall obtain Mercy.

6. Blessed are the pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they which are persecuted for Righteousness Sake, for theirs is the Kingdom of Heaven.

Meditate frequently on these Four last Things, viz.

Death, Judgment, Heaven and Hell.

A Form of Self-Examination.

1. **O** My Soul! didst thou ever endeavour to persuade thyself, or others, that there is no God?

2. Dost

2. Dost thou prefer, or love any Thing whatsoever, before the Service and Will of God?

3. Art thou tempted to disbelieve his Word?

4. Dost thou fear God, so as to keep from offending him?

5. Dost thou fear Man above him, by committing Sin to shun an Occasion of suffering?

6. Dost thou distrust God in Dangers and Distresses, or use unlawful Means to bring thyself out of them?

7. Art thou guilty of not depending on God for Supply of thy Wants, and of immoderate Care for outward Things?

8. Art thou accustomed to neglect the Duties of thy worldly Calling, and expect that God should support thee in Idleness?

9. Dost thou behave thyself irreverently in the House of God, or neglect to keep holy the Lord's Day?

10. Dost thou not neglect to read the Holy Scriptures, and art thou careful to conform thy Thoughts, Words and Actions to the Word of God?

11. Dost thou strive to get a right and true Knowledge of thy Duty, or dost thou rather

rather chuse to continue ignorant, than put thyself to the Pain or Shame of learning?

12. Dost thou not place Religion in hearing of Sermons, without practising them?

13. Dost thou not sometimes wilfully omit Prayers, publick or private, being glad of any Pretence to do so?

14. Dost thou not neglect the Duty of Repentance, not calling thyself to a daily Account for thy Sins?

15. Art thou not often guilty of Anger and Peevishness?

16. Art thou careful in examining what thy Estate towards God is?

17. Art thou content with thy Portion, not envying the Condition of other Men?

18. Art thou guilty of Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obscene Talking, impure Fancies and Deſires?

19. Haſt thou been guilty of Murther, open or ſecret?

20. Art thou guilty of Unfaithfulneſs in Truſts and Promiſes, whether to the Living or Dead?

21. Haſt

21. Hast thou blasted the Credit of thy Neighbour, by Railing, by Whispering, or Backbiting?

22. Art thou guilty of Lying, Cursing, bitter and reproachful Language?

23. Art thou wanting in Charity to thy Neighbour, in not loving and forgiving thy Enemies, not relieving them in their Poverty?

24. Art thou a Lover of Peace, not going to Law upon slight Occasions?

Of the Seven deadly Sins.

The First of Pride.

Pride, Vain-glory, Ambition, Presumption, Vaunting, Hypocrisy, Flattery, Dissimulation, Obstinacy, Flouting, or Scoffing, Contempt of others.

The Second of Covetousness.

Covetousness, Niggardliness, Greediness, Unpitifulness: Not giving Alms: Not being contented with our own Estate.

The Third of Luxury.

Committing of Adultery, unclean Thoughts, Words or Deeds, unchaste Looks, lascivious Dressing, Colouring, or Painting, looking upon a Woman to lust after her.
lewd

lewd Company, filthy Books, unchaste Songs.

The Fourth of Anger.

Anger, Impatience, Hastiness, Rage or Fury, Disdainfulness, Fretfulness, Discontentedness, picking of Quarrels, immoderate Grieving, severe Correcting.

The Fifth of Gluttony.

Gluttony, Drunkenness, intemperate Feeding.

Giving to Dogs that which the Poor would have been glad of.

The Sixth of Envy.

Envy, grieving at another's Prosperity or Gettings, or to have them well spoken of; rejoicing at their Hurt.

Interpreting their Doings or Sayings in the worser Part.

The Seventh of Sloth.

Sloth, Indevotion, Idleness, or Laziness, neglecting Things given us in Charge, Ingratitude to God for his Benefits, Unthankfulness to our Friends and Benefactors, chusing rather to beg, than to work or labour for our Living.

Note,

Note.

In all these, a Man may not only sin himself, but also be accessary to another Man's Sin ; either by commanding, by counselling, by consenting, by receiving, by partaking, by not speaking to hinder it, by not admonishing ; and lastly, by evil Example.

Holy Ejaculations to be said after examining ourselves.

Kneeling say,

WHO shall give to my Head Waters, and to mine Eyes a Fountain of Tears, that I may bewail both Day and Night my Sins and Ingratitude towards my Creator and my God ?

Consider (O my Soul) the Multitude of the Benefits which God hath bestowed upon thee, and be thou confounded and ashamed for thy Iniquity and Wickedness.

Thou didst make me, O Lord, when I was not, and that after thy own Image.

Thou, from the very Instant of my Being, hast been my gracious Protector, my Father, and mighty Deliverer.

Thy blessed Son came down from Heaven, to seek me, when I had erred and stray'd from thy Ways, like a lost Sheep.

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What

A Week's Preparation

What shall thy sinful Creature say, O Lord? I confess I am not worthy to appear in thy Sight, nor to be called thy Son.

Whither shall I go for Pardon and Peace?

Art thou not my Father, and in very Truth a Father of Mercies, which have no End or Measure?

For though I have (as much as in me lay) for a long Time acted like the Prodigal Son; yet thou, even to this present, dost not cease to be my Father.

I will arise, and go to my Father, and cast myself down at his Feet, and humbly crave Mercy.

Art thou not my Creator, my Preserver, my Redeemer, my Deliverer, my King, and my God?

Whither then shall I go? Whither then shall I fly but unto thee?

If thou reject me, to whom shall I seek for Succour?

Behold I come full of Wounds, but thou canst heal me, O great Physician of Souls.

Sprinkle me (O Lord) with thy precious Blood, and I shall be made clean.

Thy Mercy is greater than my Iniquity; thy Clemency exceedeth my Transgressions;

for the Sacrament.

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gressions ; and thou canst forgive my innumerable Offences.

Do not look, O Lord, upon the Multitude of my Sins, but spare me according to thy infinite Mercies.

I resign myself wholly into thy Hands.

Thou, O God, who art able to do all Things, convert me unto thee.

Enlighten my Understanding ; sanctify my Will ; and renew a right Spirit within me.

O may I depend only on thee, fear and love thee above all Things, and serve thee fervently. And in all my Actions, hereafter conform myself to thy blessed Will and Pleasure. Finally, I beseech thee to impart unto me thine abundant, effectual Grace, by which I may be able to lead a holy Life, and to serve thee even to the End of my Days, thro' Jesus Christ, our Lord. *Amen.*

A Prayer on Monday Evening, for Preparation for Receiving the Holy Sacrament.

O Lord, I do here cast down myself before thee, O cast me not away from thee. I cannot stand at

Mond.
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A Week's Preparation

Mond.
Even.

the Bar of thy Justice ; I do therefore lie down at the Footstool of thy Mercy. I do condemn myself for my Sins ; Lord, do not thou enter into Judgment with thy Servant, but wash away my Sins in my Saviour's Blood. I do most humbly bewail my wretched Nature and wicked Life, for my Thoughts, Deeds and Works past have been abominable ; my Con-

** Here think 'of
your particular Sins.* science cries out against me, * so vain, so vile, so impure

and evil have they been before thee. Wash my Soul, O Lord, in the Fountain that is opened for Sin, and for Uncleanneſs : Then, though my Sins be as red as Crimson, they ſhall become white as Snow. O pardon thy poor penitent, I beſeech thee, and for the Time to come, let thy holy Spirit aſſiſt me to keep a Conſcience void of Offence towards thee and towards Man. Lighten the Darkneſs of my Mind with the Light of thy Truth, and kindle in my Heart a Love towards thee. O may I never more be enſnared by the Poms and Vanities of this wicked World ! but let

let my Conversation, my Heart, and my Affections be chiefly employ'd about heavenly Things. May thy Fear be my only Care, as the Way to Glory; for the more I serve thee, the more is thy Blessing on Earth, and will be my Blessedness in Heaven. If I cannot serve thee Day and Night, with these devout Women, *Hannah* and *Elizabeth*, in the Temple, because of my worldly Business and Family Affairs; yet, since I am redeemed to serve thee all my Days, let me not be backward to keep, as well as I am able, this Week holy. Since thou wilt bestow an happy Eternity for well spent Time, let me be a careful Manager of that inestimable Treasure. At all Times make me to watch and pray, and walk circumspectly: And let thy holy Spirit assist and strengthen me in my spiritual Warfare. Let me so use thy earthly Blessings, that they may not hinder me from coming to thy Table; even for the alone Merits of him, who overcame the World for me, the Captain of my Salvation, thy dear Son Jesus Christ, my Lord. *Amen.*

Mond.
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Even.

O Everlasting God, the Fountain of all Blessings, be pleased to sow the good Seed of thy Word in my Heart, and water it with the Dew of thy heavenly Blessing, that while I exercise myself in it Day and Night, I may be like a Tree planted by the Water-side, bringing forth in all Times and Seasons, the Fruits of a holy Life. Lord, I am no longer mine but thine, therefore claim me as thy Right, keep me as thy Charge, (this Night) and love me as thy Child, and grant me such Supplies of thy Grace, that both in my Soul and Body, I may evermore serve thee with all my Strength and Might, thro' Jesus Christ our Lord. *Amen.*

A Prayer to conclude our Devotions for every Day in the Week.

A Lmighty God, who hath promised to hear the Petitions of them that ask in thy Son's Name ; I beseech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee : And grant that those Things which I have faithfully asked, according to thy

for the Sacrament.

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thy Will, may be effectually obtained, Mond.
Even.
to the Relief of my Necessities, and
to the setting forth of thy Glory,
thro' Jesus Christ our Lord. *Amen.*

Our Father, &c.

The Blessing.

The Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death. Amen.

Tuesday's Meditations in the Morning.

Upon the most Holy Sacrament.

MANY there are in the World Tuesd.
Morn.
who, through Carelesness and
Negligence, or Ignorance and Inde-
votion, will not take Pains to pre-
pare themselves for this special Part
of the Service of God, but abstain
from the Holy Sacrament. A mise-
rable Case it is, that we should, for
mean and transitory Things, neglect
C 4 heavenly

Tuesd.
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~ heavenly ; let us consider whose Creatures we are, why God hath sent us into this World, what he will require of us when we must appear before the Judgment Seat of Christ. If in our Earthly Affairs we often forget Heavenly, good Reason it is, that in Heavenly Matters we should lift up our Hearts towards Heaven, and prepare ourselves to receive this celestial Banquet in a devout Manner. Let us go to the Lord's Table, and, if it be possible, excite a greater Love in our Hearts towards our Lord Jesus, than ever we felt before. Let us offer up ourselves to him with strong and fervent Desires. O how little is their Love, and how weak is their Devotion, that so easily absent themselves from the Holy Communion !

Oh ! what Satisfaction does it yield to a penitent and believing Heart, to think upon the Wonders of our dying Master's Love ; and of the Interest it has in his Redemption. And, oh ! that my Soul could imitate my Saviour ! Oh that my Heart might return the like Love, in giving myself up entirely to God's Service ! Gracious Lord,

Lord, if I find not present Comfort Tuesd. Morn.
in this blessed Sacrament, yet on thee
will I wait ; if thou art pleased to de-
fer thy Consolations for the Trial of
my Faith and Love, O let not my
Faith faint, seeing I cannot wait too
long for the Grace I so much desire,
and which I am assured I shall at last
obtain ; for the Lord is good ; and
where, O my Soul, canst thou better
taste the Goodness of the Lord, than
in the blessed Eucharist, the Sacred
Feast of the Lord's Goodness ? The
Saints of Old, how have they come
from this thy Table satisfied with
good Things, strong in Faith to re-
sist the Temptations of Satan ! Why
art thou then so heavy, O my Soul,
and why art thou so cast down with-
in me ? Is it because thou hast broken
the Covenant of thy God, and there-
by forfeited his Favour ? Do not de-
spair of a Reconciliation, for will not
the Lord, who is good, be as gracious
to his Enemies, as he requires us to
be to ours ? Our blessed Saviour, that
good Shepherd of the Sheep, came to
seek those that are lost, and to raise
those that are fallen ; so that as sure

Tuesd.
Morn.

as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the Penitent, he will not reject the Humble, but will teach penitent Sinners in the Way. Thanks be unto Thee, O Thou Creator and Redeemer of Man, who to manifest thy Love to the whole World, hast prepared this Feast, which is our best and choicest Provision for our spiritual Journey, in this our earthly Pilgrimage to the heavenly Canaan.

A Prayer on Tuesday Morning, by way of Preparation for the Holy Sacrament.

O Eternal God, who wert pleased in Mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a Remedy for us, which Mankind could never ask, even making an Atonement for us by the Death of thy Son: Let me never fall into those Sins, and return to that vain Conversation from which the all gracious and most merciful Saviour of the World hath redeemed me, but let thy preventing Grace dash all Temptations

tions in their Approaches ; let me grow in Grace, adding Virtue to Virtue, reducing my Purposes to Acts, and increasing my Acts 'till they grow into Habits, and my Habits 'till they be confirmed in Virtue. O God, be pleased to impart to thy Servant a Ray of thy Heavenly Light ; open mine Eyes, and set all my Sins before my Face, that I may speedily and earnestly, and heartily repent of, and forsake them all ; give me a due Sense of my Infirmities, that I may watch against them, and whatsoever is wanting in me towards the Understanding of any Thing, whereby I may please thee, and perfect my Duty, I beg of thee to reveal that also. Oh, that I may feel such a strong Sense of thine incomprehensible Majesty in my Heart, as may banish all vain and sinful Thoughts. This Week, O Lord, and the rest of my Life, I dedicate absolutely to thy Service, and let me never be so base and ungrateful as to return to those Sins which are now become the Burden of my Heart, and grieve thy holy Spirit ; which rent the Flesh, and shed the Blood

Tuesd.
Morn.

W Blood of the Lord Jesus, and which I have so often and so solemnly protested against; be pleased therefore, O my dearest Lord, to create in thy Servant great Hunger and Thirst after the Things of thy Kingdom, and the Righteousness of it, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, so my Soul may desire thee, O Lord: O kindle such a holy Flame in my Soul, that it may be Meat and Drink to me, to do thy Will, loving thee above all Things in the World, worshipping thee with the humblest Adorations, and continually meditating upon that divine Sweetness and eternal Love and Joy reserved in Heaven for us; to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father, and to say when I pray, *Our Father which art in Heaven, &c.*

Tuesday's

Tuesday's Meditations in the Evening.

Preparations before the Sacrament, and the Necessity of it.

Preparation is a Means to get the Heart in Order for Receiving of the Blessed Sacrament: Take Heed to thy Foot when thou goest into the House of God, said the Royal Preacher; but if *Eccles. v. 1.* such Heed must be taken when we come to the House, how much more when we come to the Table of the Lord? Sanctify yourselves (saith *Samuel*) and come with me to the Sacrifice. Sanctification was necessary to the Eating of the Sacrifices under the Law, much more now under the Gospel is it requir'd for our feeding on that great Sacrifice for Sin, of which all the *Mosaical* Sacrifices were but Shadows. It was a devout Saying of *David*, *Psal. xxvi. 6. I will wash my Hands in Innocency, so I will compass thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Disciples in another Case: *Are you*

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Even.

you able (saith Christ) to drink of the Cup that I shall drink of? We know how rashly they answer'd, We are able. St. Matth. xx. 22.

Some unthinking Wretches, if we ask them, Are ye able, are ye fit to receive Christ in the Sacrament at his Table, are so confident of their Worthiness and Ability, that they are offended at the very Question! Whereas it is justly to be feared they never yet bestowed a single Hour in examining their Souls, and preparing their Hearts for so solemn a Work. According to a Man's Preparation will be his Profit. Preparation is the Seed preceding the Harvest. He that sows nothing, cannot expect to reap: And he that sows sparingly, shall reap sparingly: 'Tis in Receiving as in Praying; he that prepares his Heart to pray, finds a favourable Answer to his Prayers. Our most merciful Redeemer extendeth his Bounty and Grace to devout Communicants. Open thy Mouth wide, and I will fill it, *Psal. lxxxi. 11.* *Joseph* said to his Servant, Fill the Mens Sacks with Food, as much as they can carry, *Gen.*

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Gen. xlv. 1. How much more will our Blessed Jesus be liberal to us in the Holy Sacrament: Draw near to God, and he will draw near to you, (*Jam. iv.*) and a rich Blessing shall we carry away with us from this Storehouse of Blessings. A holy Life is a perpetual Sacrifice, and he that so lives, keeps his Heart as an holy Altar, always warm and glowing with Devotion. A circumspect Life makes us both fit and desirous to converse with God every Day; good Actions beget in us greater Longings after Grace, and good Desires make us still do well, out of Hope to have more Grace: When a good Man lifts up his Heart to God, he finds God ever present to his Soul; the Sweetness of such Converse with God, and the Power of his Grace consequent upon our hearty Desires, engages and enables us to a holy Conversation and a godly Life; the Happiness of which is so great, that it excites us to do all we can to maintain a holy Communion with our Almighty Creator, by a lively Faith in the Son of his Bosom; and to dread being separated from his Love.

Tues.
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Consider that it is a very dangerous Thing for those that fear God, to neglect attending on this Ordinance. How hard went it with those, who being invited so lovingly by our Lord, nevertheless came not to his Supper? 'tis very dangerous to reject or neglect the Lord's Bounty. There is a Punishment for them who ought to come, and come not, as well as for those who come not in a prepared Manner, as they ought.

No Man can come to this divine Feast so worthily as he ought; do what we can, too much Dulness, Deadness and Distraction will be our Companions; but yet this is our Encouragement, that if the Lord sees a Man set himself seriously to a Preparation, he will bear with many Failings. *Hezekiah prays,*

2 Chron. xxx. 18.

The good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary: And what was the Success of his Prayer? And the Lord healed the People, and they kept the Feast with great Gladness:

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Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances. Let us this Week set our Hearts in Order to serve God, for our devout coming to the Lord's Supper, and consider how well-pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the Days of our Life.

Tues.
Even.

A Prayer on Tuesday Evening, before the Holy Sacrament.

O Merciful Father, who, according to the Multitude of thy Mercies, dost so put away the Sins of all those who truly repent, that thou remembereſt them no more; open, I beſeech thee, the Eyes of thy Mercy upon me, thy unworthy Servant, who moſt earneſtly deſire thee to pardon and Forgiveness of all my Sins and Offences, in Thought, Word and Deed. Thy Bleſſings and Benefits I have abuſed; thy Judgments and Punishments not feared; the Means of my own Salvation I have wretchedly neglected.

But

Tues.
Even.

But, O Lord, with thee there is Mercy, that thou mayst be fear'd; thou art the God of all Comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in Heart are sorrowful for their Sins. It is some small Comfort to me, that I find my Heart melted into some Tenderness and Contrition for my past Sins. By this I hope thou hast not taken thy Holy Spirit from me; and that thou

Psal. cxxxviii. 8. wilt not forsake the

Work of thine own Hands; but perfect that which concerneth me. As thou hast begun a good Work in me, I humbly hope thou wilt carry it on, to the Day of Jesus Christ. Turn my Heart, O Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy Pardon alone which I desire, but that I may be thoroughly renewed and changed in my Mind, Will and Affections: I long for such a Portion of thy Grace, as may over-awe and rule me in every Thought, Word, Desire and Action of my whole Life. In the Name therefore of Jesus Christ, my
blessed

blessed Redeemer, I humbly prostrate myself before the Throne of thy Mercy-Seat, that for his only Sake, thou wilt have Compassion on me ; I submit myself to thy Goodness, beseeching thee not to let my Sins be a Cloud between my Prayer and thy Pity ; but forgive and forget all my Transgressions, all my Misdoings, let them be Sins of what Condition soever, whether Sins of my Youth, or Sins of my riper Age ; Sins of my Body, or Sins of my Soul ; secret or open Sins ; notorious or presumptuous Sins ; Sins of Pride, Envy, Hatred, Malice, &c. Good Lord forgive them all, and of thy great Goodness grant me perfect Remission and Absolution for the same, through Jesus Christ.

And now, O Lord, that I am (on *Sunday* next) to receive the Blessed Sacrament of the Body and Blood of thy dear Son, how shall I, that am so great a Sinner, vile Dust and Ashes, presume to approach thy Table ; Thou, O Lord, in thy Gospel, hast left us a Command, *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* Lord, I close with

Tues.
Even.

with this most endearing Invitation of thine. Wash me thoroughly from my Wickedness, and cleanse me from my Sins, and of thy gracious Goodness direct me in this great Affair, with a reverend and awful Fear of thy Majesty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life; and that by thy Grace I may obtain the Virtue, Fruit and Benefits of the Death and Passion of my Saviour; and by the same the Remission of all my Sins, and everlasting Salvation, through Jesus Christ our Lord. *Amen.*

Wednesday's Meditations in the Morning.

Upon the most holy Sacrament.

Wedn.
Morn.

WHEN God gave his Son to die for our Sins, it could not be but he should give us all Things else, appertaining to Life, Godliness and Salvation. And therefore this Blessed Sacrament is a Conveyance of

for the Sacrament.

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of all Felicities ; but as it was at first, ^{Wedn. Morn.} so it hath been ever since ; *Christ came into the World, and the World knew him not* : So Christ hath commanded us to receive this Sacrament, in Remembrance of him ; and yet by many he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of *Samaria*, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him* ; and so, if we were wise, or so happy, as to know the Excellency of this Gift of the Lord, it would fill us full of Wonder and Adoration, Joy and Thankfulness ! For the Love of our dearest Lord is written in the largest Characters in these holy Mysteries. In the Holy Sacrament, we may taste and see how gracious our Lord is ; no Love can be greater than that which is so exceeding great as to bestow the greatest Good upon us ; and such was the Charity of our Lord, who brings Health to our Souls in the Holy Sacrament, gives us the Bread of Heaven, yielding Food, and Health, and Delight ; Love desires to do all Good to its beloved

Wedn.
Morn.

loved Object, and that is the greatest
 Love which has given us the greatest
 Blessing: And this Sacrament Christ
 designed for that Purpose, that he,
 who is not present to our Eyes, might
 always be present to our Spirit: Love
 demands Love again, and to desire to
 be beloved, is of itself a great Argu-
 ment of Love: And as God cannot
 give us a greater Blessing than his
 Love, so what greater Demonstration
 of it can he give us than what was
 manifested in our Saviour's Life and
 Death? Love hath no Expression be-
 yond this, and it desires to be united
 unto its beloved Object. Let it be
 our great Desire and Delight to come
 to this Holy Sacrament; for now the
 Lord our God calls upon us, not on-
 ly to be nigh unto him, but to be
 one with Christ, and Christ with us.
 What Nation is so great, who hath
 God so nigh unto them, as the Lord
 our God is in all Things, which we
 call upon him for? Let us do Ho-
 nour to God, express the Homage
 and Duty of redeemed Servants, ac-
 knowledge his supreme Dominion,
 give him Thanks and Worship, beg
 Pardon

for the Sacrament.

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Wedn.
Morn.

Pardon for our Sins, pray for the divine Blessing, and a Supply of all our Needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in Christ's holy Religion. And let us now take Shame to ourselves, that we have at any Time lived to contradict our Belief, and let us fully resolve to love him better and better, by coming to his Table. He hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee Good. Raise up thyself, O faithful Soul, and love that chief Good, in whom are all Blessings, and without whom there is no other true Good. Why should we *forsake the Fountain of living Waters, and hew us out broken Cisterns, that hold no Water?* Let us come to the Holy Sacrament, and we shall find *the Fountain of living Waters.* O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting Life, *This is Life eternal, to know thee, the only true God, and Jesus*

St. John iv. 14.

Wedn.
Morn.

Jesus Christ whom thou hast sent : And therefore if thou canst confess with thy Mouth the Lord Jesus, and believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved. O give Thanks therefore unto the Lord, for he is gracious, for his Mercy endureth for ever ; and let us say with great Gratitude. *What Reward shall I give unto the Lord, for all the Benefits that he hath done unto me ? I will receive the Cup of Salvation, and call upon the Name of the Lord.*

A Prayer on Wednesday Morning of Confession of Sins to God, before the Receiving the Holy Sacrament.

O Almighty God, I thy poor sinful Creature, prostrate myself before thee, full of Anguish and Confusion for my Offences against thy divine Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity, for my Sins are more in Number than the Hairs of my Head, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I have

I have not lived according to thy ^{Wedn. Morn.} Laws, but have walked in the Vanity of my own Heart, in Contempt of thy holy Word and Commandments; I have not loved thee, my God, with all my Heart, nor feared thee with all my Soul, nor served thee with all my Might, nor loved my Neighbour as myself.

Lord be merciful unto me a Sinner.

I have been negligent in the Duties of Religion, indevout in my Prayers, forgetful of thy Mercies, and backward to comply with this dying Command of thine, *Do this in Remembrance of me.*

Lord be merciful unto me a Sinner.

I have provoked thy Wrath against me, by accustoming myself to do the Works of the Flesh, and rejecting the good Motions of thy good Spirit. Wo unto me, rebellious Wretch, that I have, from Time to Time, sinned most grievously against thee, so loving, so good, so gracious a God, to the utter Destruction of my Soul, without thy Mercies in Jesus Christ.

Lord be merciful unto me a Sinner.

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Wedn.
Morn.

I have sinned, O heavenly Father, in not depending on thee, my God, for a Supply of my Wants, neglecting to labour, and expecting I should be supported in Idleness, not looking upon thee, O God, for a Blessing on my honest Endeavours; not having an high Esteem of thee, my God, and not submitting obediently to thy Will.

Lord be merciful unto me a Sinner.

I have not, with due Care and Reverence, read thy holy Word, but I have followed the Poms and Vanities of this wicked World, and its sinful Customs, not calling myself daily to account for my Sins.

Lord be merciful unto me a Sinner.

O Lord, let me never add to that Heap of Sins which I stand guilty of; I am confounded at the Multitude of them, and the Remembrance of them is grievous unto me. Give me Grace, O Lord, to pass this Week, and the rest of my Life, innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but I trust in thy

for the Sacrament.

51

thy Mercy, as one redeemed with thy precious Blood. I have been dead in Trespasses and Sins, but thou art my Resurrection and my Life. Thou, O Lord, lovest to shew Mercy: Thou that sparedst thy Servant *Peter*, that denied thee thrice; thou that didst cast seven Devils out of *Mary Magdalen*, and didst not condemn the Woman taken in Adultery, and didst bear the penitent Thief upon the Cross to the Joys of Paradise, extend the like Mercy to me and save my Soul. My Sins are so great and many, that to forgive, will be an Act of glorious Mercy; let thy holy Spirit convert me from the Error of my Ways, and lead me into the Paths of Righteousness, to great Degrees of Repentance, and through all the Paths of a holy Life, to a Godly and Holy Death. Grant this, O blessed Jesus, for thy Mercies, and for thy Pity's Sake.
Amen.

O Lord God, into thy Hands I commit my Body, Soul, and Spirit; my Thoughts, Words, and Works; all that I am, all that I have, desiring to be wholly thine. O my
D 2 God;

Wedn.
Morn.

W God, gracious and merciful, accept me in thy beloved Son, Jesus Christ, in whom alone thou art well pleased; and for his Sake let me not depart without a Blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come holy to thy Table; a Blessing of thy Favour and of thy Love in the Lord Jesus. Thus, Lord, say to me, thou hast blessed me, and that I shall be blessed for ever. *Amen, Amen.*

This Prayer may be used on Sacrament-Days, before the receiving the Holy Sacrament.

Wednesday's Meditations in the Evening.

Upon the most Holy Sacrament.

Wedn.
Even.

W Consider that the Devil cannot endure the Use of this profitable Sacrament; for he knoweth how conducive it is to attain everlasting Blessedness, from whence he for his Pride fell; and he hateth the Sacrament, for in it is represented our Saviour's Passion, by virtue of which he is deprived of that Dominion which he would

would exercise over us. And where-
as the Holy Sacrament is number'd Wein.
Even.
among the greatest Benefits given to
us of God in this Life, we cannot
otherwise avoid the Sin of Ungrate-
fulness, than by often commemora-
ting those inestimable Benefits which
we obtain through our Saviour's pre-
cious Blood-shedding. *Do this in
Remembrance of Me*; Dear Jesus, I
had been undone for ever, but for
thee: For thee then, and for thy
Sake, what is it which I should not
do? As if it were a Benefit to him,
when we benefit ourselves. O Lord,
what is it thou wouldst now have me
to do, for thy Desires are my Com-
mands! There is Authority enough
in thy Love for me to do what thou
shalt please; speak, Lord, then, for
thy Servant heareth; whatever thy
Will is, that I will do.

Let us humbly beg of him, his
mighty Grace, to confirm us in our
good Resolutions, that so we may al-
ways maintain in our Souls this Hope
of his pardoning Love; for thou, O
Lord, art ever forward to do us good,
to bestow thy Blessings, to die for us,

Wedn.
Even.

when we desired it not, to institute this Feast, which we never expected, to send thy Ministers to call us to it. Christ hath told us where he will dwell, *viz.* with him that is of a contrite Spirit, and that trembleth at his Word; and we must not look for him in the Highways of Ambition and Pride, of Wealth and sensual Pleasures; these Things are not found in the House of his Father, neither may they come near his Dwelling.

But if we ask for Christ, we shall find him in the Methods of Virtue and Love, and in the Paths of God's Commandments; in the Houses of Prayer, and the Offices of Religion; in the Persons of the Poor, and in the Retirements of an afflicted Soul: We shall find him in holy Reading and pious Meditations; in our penitential Sorrow, and in our Time of Trouble; in Pulpits, and upon Altars; in the Word, and in the Sacrament: If we come hither as we ought, we are sure to find our Beloved, him whom our Soul longeth after.

Sure

Sure enough Christ is here, let me take the Boldness now to ask something of him. O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me, but let it be my constant Companion, my Guide, my Helper, my Comforter for ever. Thou thyself hast told us (in St. Luke xi. 13.) *that it shall be given to those who ask it; and that because thou livest, we shall live also: O do not let me lose what thou hast done for me already, for want of doing something more; per-*

Psal. cxxxviii. 8.

and cxix. 117.

cxxxiii. 58.

fect that which concerneth me: Forsake not the Work of thine own Hands. Hold me up, and I shall be safe; and I will have Respect to thy Statutes continually. Order my Steps in thy Word, and let not any Iniquity have Dominion over me: I intreat thy Favour with my whole Heart: Be merciful to me according to thy Word.

Now repair to the publick Service of the Church, if you have Opportunity.

Wedn.
Even.*A Prayer for Wednesday Evening,
before the Holy Sacrament.*

O Lord Jesus Christ, who in Memory of thy Agony and bloody Sweat, thy meritorious Cross and Passion, hast ordained a Sacrament in thy Church, to commemorate thee, and convey and seal to our Souls the Benefits of thy blessed Body and Blood; let me have thy precious Death always in Remembrance, and prepare and put my Soul in Order when I come to thy Table, that thou mayest accept me at my Coming. O Lord, let me never more dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loth to part with any beloved Sin; when my Saviour calls, let not my greatest and my vilest Enemies prevail with me to keep away; but make me willing to part with the dearest Bosom Corruption, that I may partake of thy heavenly Benediction; let not any Blessings that thou hast bestowed upon us in earthly Things, make us forget the Dependance we have upon thee
for

for them ; or the great Need we have of thy heavenly Mercy ; and make us always to esteem it our greatest Honour to honour and serve thee, and to enjoy thy Favour : O let not my Sins, though great and many, affright me from thee, because I am unworthy of thee ; but let the humble Sense of them drive me to thee, because I have Need of thee, who art the great Physician of our Souls, whose Blood is Balsam for the most deadly Wounds, who hast both the Skill and Will to cure, and to heal the most desperate Diseases of those, that with penitent Hearts seek unto thee for Recovery and Relief ; let all my Wants drive me unto thee for Supply ; who callest not those that are perfect or righteous, but sayest, *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* O Lord, I deliver up myself absolutely to thy divine Will, with all my Heart, desiring and proposing to live in a steadfast Union and Conformity to thy holy Commandments, and to have no Satisfaction but in a holy Conscience ; no Pleasure but in Religion ; no Joy

A Week's Preparation

Wedn.
Even.

but in God ; and with Sincerity and Zeal, Heartiness and Ingenuity, follow after Righteousness, and the Things that belong unto my Peace, until I shall arrive at the Land of eternal Peace and Praise, where thou livest and reignest for ever, World without End. *Amen.*

Thursday's Meditations in the Morning.

*Upon the most Holy Sacrament.**A Soliloquy.*Thurs.
Morn.

○ Most good and gracious Jesus, thou, before thy bitter Sufferings and Passion, didst bequeath a most excellent good Thing unto thy Children, as a fatherly Legacy, *Take, eat, this is my Body, and drink ye all of this, for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.* St. Matt. xxvi. 26, 27, 28. O thou true Food of my Soul ! Receive me, who am to communicate at thy Table, quicken me with thy Spirit, *strengthen me with thy Body, ransom me with thy Blood,* and let me receive Life from thee to act,

and to live unto thee : O my Lord, give me an Heart that I may think on thee ; a Mind that I may love thee ; a Soul that I may remember thee ; an Understanding to know thee ; and Reason always to stick fast unto thee : Let me find thee, O my Heart's Desire. Let me hold thee, whom my Soul doth love. O Life, for whom all Things live : O Life, which givest me Life by which I live, without which I die : O my Lord, do thou live in my Heart by Faith, for without thee I can do nothing. O that I may distrust myself, and depend on thee : O my dearest Lord, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me ; lest mine Enemies, the World, the Flesh and the Devil triumph over me. O Lord, let me love thee, because thou first didst love me ; for he loveth thee too little, who loveth any Thing besides thee, except he loves it for thy Sake : O may I henceforth despise whatever is in this World, in Respect of thy Sweetness, and the Glory of thy House, which I have loved. Where shall I get Words to express
the

Tues.
Morn.



the Tokens of thy singular great Love towards me ? How can I worthily repeat thy infinite Benefits ? Lord, I thankfully acknowledge the Benefit of Creation, when at the Beginning thou didst make me after thine own Image, placing Man above all those Creatures which thou hast made, and making him glorious with the Light of thy Countenance, distinguishing him both from insensible Things, and also from Brute Beasts, which have no Reason, and making him but a little lower than the Angels : O let me go to thy holy Table, and as soon as I have tasted the heavenly Banquet, say as *St. Peter, Master, it is good for us to be here ; if thou wilt let us make here Tabernacles*, here let us abide still, and enjoy thy divine Presence, for we lack nothing now ; it sufficeth us, Lord, that we thus *taste and see that Thou art gracious* ; it sufficeth me to be satisfy'd with so unspeakable Sweetness ! O blessed should I be, were I once admitted to behold thee in thy Kingdom of Glory : Who can shew me such a Favour ? O Lord ! vouchsafe me that Blessing, in thy own

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good

good Time. I know, Lord, I know ^{Thurs.} and acknowledge, that I am unwor- ^{Morn.}thy to enter under thy Roof; yet, for the Honour of thy Name, accept of thy Servant, which putteth his Trust in thee; but how shall I enter into thy Sanctuary to consider thy Power, unless thou assist me? *Open me the Gates of Righteousness that I may enter into them, and give Thanks unto the Lord.* O, that I may cry after God, even the living God. That I may watch for thee, more than they that watch for the Morning, and that my Soul may follow hard after thee: O that the Words of thy Mouth may be sweeter to me than the Honey, or the Honey-comb; that I may delight myself in thy Commandments, which I have loved.

*This may be used on Sacrament Days,
Repair to the Prayers of the Church,
if you have Leisure and Opportu-
nity.*

A Prayer

Thurs.
Morn.

A Prayer on Thursday Morning, by way of Preparation to the Sacrament.

O Most holy God and heavenly Father, who by the immortal Seed of thy Word, hath begotten us to be thy Children, and with the same (as with Milk) dost nourish us as new-born Babes, and also with divine Mysteries of thy holy Sacrament dost confirm and strengthen us in Faith and Righteousness, and having so adopted us into thy Family, continually feedest and nourishest us unto eternal Life: How shall I sufficiently praise my God, or love and serve my Lord, who delivered me from the Pit of Destruction when I deserved to perish eternally? For I have been proud and covetous, hating wise Counsels, and have soon grown weary of the Offices of a Holy Religion. I cannot give an Account how I have spent my Time: Alas! I am so vile that I cannot express it. I have been so ungrateful, so foolish, so unreasonable, that I have turned a deaf Ear to the Voice of Conscience speaking within me, that I might
with

g, by with Confidence, and without Fear,
 acra- sin against so good a God, and so gra-
 venly cious a Father; I confess to thee, O
 mortal God, what thou knowest already :
 en us But I confess it to manifest thy Justice,
 a the and to glorify thy Mercy, who hast
 sh us spared me so long : Thou hast con-
 h di- cluded all under Sin, that thou might-
 ment est have Mercy upon all : Look upon
 as in me, O God, and have Pity on me
 aving lying in my Blood and Misery, my
 conti- Shame, and in my Sins, in the Sha-
 unto dower of Death, and in the Gates of
 ently Hell. But yet, O God, thou art the
 e my Healer of our Breaches, and I will
 a the not despair, because thou desirest not
 ed to the Death of a Sinner, and thy Good-
 been ness is infinite. O let the Cry of thy
 wise Son's Blood, who once offered up
 roun himself without Spot to thee, speak
 Re- on my Behalf, and speak better Things
 count than the Blood of *Abel* ; let me love
 Alas! and serve thee uprightly and in godly
 fs it. Sincerity, for thy infinite Love in
 Jesus Christ our Lord. *Amen.*

Thursday's

Thursday's Meditations in the Evening.

Upon the most Holy Sacrament.

Thurs.
Even.

NOW before the Feast of the Passover, when Jesus knew that his Hour was come, that he should depart out of this World unto the Father, having loved his own which were in the World, he loved them unto the End. And Supper being ended, (the Devil having now put into the Heart of Judas Iscariot, Simon's Son, to betray him) Jesus knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God, he riseth from Supper, and laid aside his Garments, and took a Towel, and girded himself. After that he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel, wherewith he was girded. Teaching us hereby to exercise the Works of Humility and Charity in our own Persons, rejoicing more to do them ourselves, than to command them to be done by others, and performing every humble

humble Work without Vanity or Boasting. Thurs.
Even.
W

Let us consider that which passed between Christ our Lord and *Peter*, when he came to wash his Feet; *Peter* standing astonished at the Humility of his Lord and Master, said, *Lord dost thou wash my Feet?* In which Words are discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Meanness of that Office in vulgar Account, which our condescending Master was then employ'd in. The Holy Jesus lays aside State and Majesty, that he may serve his Servants with those Hands which gave Sight to the Blind, Health to the Sick, and Life to the Dead. I (Lord) ought to serve thee, and to wash thy Feet, nor do I esteem myself worthy to do this Work. And wilt thou wash my Feet? Hence will I learn to think highly of Jesus Christ, and very basely of myself; I will draw Acts of Admiration, of Thanksgiving and Imitation, from this lowly, this most humble Behaviour.

O most

Thurs.
Even.

W O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to be sore amazed and very heavy ; whereupon thou said'st to thy Disciples, *My Soul is sorrowful, unto Death ; and he was withdrawn from them about a Stone's Cast, and kneeling down and praying, said, Father, if it be possible, let this Cup pass from me, nevertheless, not my Will but thine be done.*

Whence is this, that in a cold Night my Lord is sweating in the open Air ? What Sweat is this which flows in such Abundance from his blessed Body, so that it runs and trickles down to the Ground, like Drops or Clods of Blood ? Whence is it ? We may soon know ; it is our Sin causeth this Bloodshed ; our Guilt this Sweat : *Adam* sinned in a Garden, *Christ* there sweat for it, to deliver us from more exquisite Torments. He suffers this Agony and bloody Sweat for a Time, that we should not endure the Pains of Hell for ever ; he did thus sweat for another's Guilt, and shall I not weep and lament for my own ? If instead of
the

Jesus, the Pains of Repentance, I take Pleasure in Sin, will not this turn to my exceeding great Loss? Yes; but for my Comfort, if I be contrite and sorrowful for my Sins, I may escape the Wrath to come; and may hope, by the Virtue of this Agony of Jesus Christ, to be delivered from the bitter Pains of eternal Death.

Let us dwell in Love, and we shall be happy; for see how our Lord would engage thee, O my Soul, by these Bonds in which thou art going to tie thyself, to love the Lord thy God with all thy Heart, and thy Neighbour as thyself. Let us go then and wait upon him, and shew him the Love that we bear unto him; be not discouraged, *for when the Wicked forsakes his Way, and the unrighteous Man his Thoughts, he himself hath said, that he will have Mercy upon him, and our gracious God will abundantly pardon.* Let us give him Thanks, even for this good Mind, which he hath put into us, and for all the Hope we have, that he will continue us in it to eternal Life.

Now

Thurs.
Even.

*Now repair unto the publick Service of
the Church, if you have Opportunity.*

*A Soliloquy, or preparatory Prayer on
Thursday Evening, before the Holy
Sacrament.*

O Blessed Jesus, what shall I render unto thee, for the Favours which thou hast done me ! Grant me thy Meekness and loving Gentleness, to the End that I may find Grace before thee. The Prayer of the Humble and Meek hath always pleased thee. Command me (Lord) what thou wilt, helping me with thy Grace duly to accomplish what thou commandest. O Saviour of the World, I confess that I am foul and defiled with innumerable Sins, from which I cannot wash myself ; for to sin was mine, but to pardon them is thine ; wherefore once more wash me from mine Iniquity, and cleanse me from my Sin ; that I may come holy to thy Table, to the End I may have Fellowship with thee, and never lose thy Friendship. And since thou (Lord) didst desire so much to eat the Last Supper

Supper with thy Disciples, I also desire earnestly to eat the same with thee. O King of Heaven, who standest at the Door of our Hearts knocking, desiring vehemently that thy Voice may be heard, and that the Gate of our Hearts may be opened; that entering into us, thou may'st sup with us, and we with thee, be favourable unto me. Come, Lord, into my House, for my Heart is ready, my Heart is ready to receive thee. My Soul thirsteth for thee, O Jesus; O that I may taste the Joy that I so desire! O that I were satisfied with thy Likeness, in all Holiness and Virtue! for this I do hunger and thirst; that where thou art, there I may be also, beholding thy Face in Glory, O Blessed Saviour and Redeemer Jesus. *Amen.*

Thurs.
Even.

Friday's Meditations in the Morning.

Upon the Passion of Jesus Christ.

I Will consider the Innocency of our Lord Jesus Christ, who suffered for our Sins, who was most Innocent without

Friday
Morn.

Friday
Morn.

without Spot of Sin ; most Holy, full of all Graces and Virtues ; most Wise and most Discreet, in whom were contained the Spiritual Treasures of the Wisdom of God, and of his Divine Spirit. Thou, O most beneficent Saviour, didst spend thy whole Life in doing of Good (as thy Apostle saith) and healing all such as were oppressed with the Devil : Thou didst give Sight to the Blind ; cleansedst the Leper ; curedst the Sick, and raisedst the Dead, and didst open unto us the Gates of Heaven. O the infinite Charity of our Lord, in giving himself a Ransom for all ! He is my Master, my Physician, my Redeemer, my Benefactor, Preserver of my Soul, my God, and my all in all. Thou, a little before thy Passion, didst make thyself my Meat and my Drink : O may thy Body which was given for me, and thy Blood which was shed for me, preserve my Body and Soul, unto everlasting Life !

A Soliloquy.

O Most bountiful Redeemer, how well dost thou pay our Debts with thine own Pains ! O that I could find

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Morn.

find out, and comprehend the Length and Breadth, the Heighth and the Depth of the Charity of Jesus! O most sweet and loving Lord, whom I now desire to receive with all Devotion, thou knowest my Infirmary, and the Necessity which I endure, with how many Sins and Evils I am oppress'd, how often am I grieved, tempted, troubled and defiled. I come unto thee for Remedy, I crave of thee Comfort and Succour. Thy Love were sufficient to mollify a Heart more frozen than Ice itself, and more hard than any Marble.

LET us now summon together all the Powers of our Souls, and approach the Table of the Lord with the most devout Affections. Let us consider with ourselves that our Sins have been the Cause of Christ's Sufferings. The *Jews* cried out, *Crucify him, Crucify him*; such was the Greatness of their Malice, that (if possible) they would have had him twice crucified; but yet, is not their Desire too unhappily fulfilled in us? They crucifying him once with their Hands, and we, even we, crucifying him often
by

Friday
Morn.

by our Sins. Who art thou then that comest to Christ without Floods of Tears, when he comes to us in Streams of Blood? Who can meditate on his wounded Body, without a wounded Soul? or view his pierced Side without a pierced Heart? In this our Saviour requires our Devotion, bespeaking us, as well as the Daughters of *Jerusalem*; *Weep not for me, but for yourselves*; Weep not for me, or my Sufferings, in a fruitless Compassion; but weep for yourselves and your Sins, in a hearty Contrition. O let your Hearts be raised by Faith, that so, whatsoever is your Affliction and Pain, ye may find a healing Virtue in my Blood; that so, for every sinful Distemper, ye may receive an healing Virtue from me; having Remission of Sins and Peace of Conscience confirmed unto your Souls, by this blessed Sacrament, which is a Seal of Grace, and a sure Pledge of Glory.

Now repair to the publick Service of the Church, if you have Opportunity.

A Con-

A Confession of Sins out of the Holy Bible, for Friday Morning.

Frid.
Morn.

I Confess, O Lord,
That I was shapen in Wicked-
ness, and in Sin did my Mother con-
ceive me, *Psal.* li. 5.

That my Heart is rebellious, like
a deceitful Bow, *Hos.* vii. 16.

That I am a Person of unclean
Lips, *Is.* vi. 5.

That my Tongue hath devised
Mischiefs, *Psal.* lii. 2.

That mine Eyes are evil, prone to
Lust and vain Desires, *St. Mark* vii.
22.

That my Members have been In-
struments unto Sin, *Rom.* vi. 19.

That my Feet are swift to Evil,
Rom. iii. 15.

I have sinned against thee, O Lord,
and in thy Sight, not fearing thy Ma-
jesty.

My Sins, O Lord,
are great and very grie-
vous, therefore Fearful-
ness and Trembling are come upon
me.

Isa. lvii. 8.

Psal. xxv. 11.

E

They

Frid.
Morn.

They are a Burden too heavy for me to bear; they are more in Number than the Hairs of my Head, and my Heart hath failed me.

I feel the sad Effects of my Foolishness; for what Fruit have I in those Things whereof I am now ashamed? *Rom. vi. 21.*

My Days are consumed in Vanity, and my Years in Trouble.

And now there is no Health in my Flesh, because of thy Displeasure; neither is there any Rest in my Bones, by Reason of my Sin.

And what shall I now say, or wherein shall I open my Mouth?

What shall I answer, seeing I have done these Things?

Out of the Deep do I call unto thee, O Lord; Lord hear my Voice, *Psal. cxxx.*

If thou, Lord, should'st be extreme to mark what is done amiss, O Lord, who may abide it?

Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.

Behold, O Lord, though I have sinned, yet I humble myself under thy

thy mighty Hand; I am thine, O
save me!

Frid.
Morn.
W

Spare the humble and contrite Sinner, for behold I judge myself.

O taste and see how gracious the Lord is; blessed is the Man that trusteth in him.

For thy Mercies, O Lord, are sweet, comfortable, yea, better than Life itself.

Come unto me all ye that labour and are heavy laden, and I will give you Rest.

I come not to judge the World, but to save it.

Wherefore in the Multitude of the Sorrows that are in my Heart, thy Comforts, O Lord, do refresh my Soul.

Henceforth we will come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.

When my Flesh and my Heart faileth, God shall be the Strength of my Heart, and my Portion for ever.

O Lord, be thou so to me, for ever.
Amen.

Frid.
Morn.

A Prayer for Friday Morning, of Confession of Sins to God, before the Holy Sacrament.

O Most glorious and holy Lord God, who art the Searcher of Hearts and Trier of the Reins, behold I prostrate myself, with all Humility, before thy divine Majesty. O cast me not away from thy Presence. I am polluted and become loathsome in thy Sight, through mine own Cor-

* *Here name your particular Sins.*

ruptions; O thou great and glorious, O thou just and righteous Judge, I do here prostrate myself at the Bar of thy Justice, not knowing what to answer thee; my Conscience witnesseth against me, and thy Law condemns me: Who! Oh, who shall plead for me? Oh! Wilt not thou, Blessed Jesus, my Surety, my Saviour, wilt not thou undertake my Cause, who art my Advocate? Wilt not thou procure my Pardon, who art my Mediator? O Blessed Jesus! Be now my Jesus: And seeing thou art able to save unto the uttermost all them that repent them truly of their former Sins, and cast


cast themselves upon thy Mercy ; O
 save thou me, or else I perish. And
 that I may truly please thee, O plant
 in my Heart Gentleness and Patience,
 a meek and long-suffering Spirit, that
 I may never be transported with An-
 ger ; never be disorder'd by Peevish-
 ness ; never indulge Thoughts of Re-
 venge : But may with Meekness re-
 ceive all Injuries that shall be done to
 me, and patiently bear every cross
 Accident, and with Charity return
 Blessing for Cursing ; Good for Evil ;
 kind Words for foul Reproaches ;
 that living all my Days with Meek-
 ness and Charity, keeping Peace with
 all Men, and loving my Neighbour
 as myself ; and thee, O sweet Jesus,
 more than myself, and more than all
 the World ; I may at last come to
 the Regions of Peace and eternal Cha-
 rity, where thou livest, who lovest all
 Men, and wouldst have none to pe-
 rish, but all Men to be saved through
 thee, O most merciful Saviour and
 Redeemer Jesus. *Amen.*

Frid.
Morn.

A Week's Preparation

A Prayer out of the Psalms.

O Great and glorious Lord God,
 King of Glory, who dost ac-
 knowledge him to be a blessed Man,
 that abhorreth the Way of Sinners,
 and doth meditate in thy Law Day
 and Night; teach thou me to hate
 the Conversation of the Wicked, and
 to study thy Precepts; and seeing that
 with all Humility of Heart I do call
 unto thee with my Voice, hear me,
 have Mercy upon me, and hearken
 unto my Prayer. Keep me as the
 Apple of an Eye; hide me under the
 Shadow of thy Wings; cleanse me
 from my secret Faults, and keep thy
 Servant from presumptuous Sins. O
 remember not the Sins of my Youth,
 but deal graciously with thy poor Ser-
 vant. Forgive the Offence of thy
 Servant, and cover all my Sins: Let
 thy merciful Kindness, O Lord, be
 upon me, like as I do put my Trust
 in thee. Deliver me out of all my
 Fears, and say unto my Soul, I am
 thy Salvation. Thou art the God of
 my Strength; let not my Steps go out
 of thy Paths, but so order my Steps
 in

in thy Word, that I may evermore ^{Frid. Morn.} love Righteousness, and hate Iniquity. 

Teach me, O Lord, the Way of thy Statutes, and I shall keep them unto the End; give me Understanding, and I shall keep thy Law; yea, I shall observe it, with my whole Heart; make me to go in the Path of thy Commandments; for therein do I delight. *Amen.*

A Prayer.

O Blessed Jesus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who hast vanquish'd *Satan*, and all the Powers of Darkness; O give Victory to my languishing Soul in her Spiritual Conflict: Guide me with thy Counsel, sustain me with thy Grace, refresh me with thy Comforts, preserve me in thy Love, and crown me with thy Glory. O Jesus, grant, I beseech thee, that so long as I am in the Darkness of this misty Desert, the Eyes of my Mind may, with devout *Stephen*, be often fixed upon Heaven, and contemplate the most shining Light and Brightness of thee, O God, and that

Frid.
Mond.
w

I may always praise thee for ever and ever. *Amen.*

Friday's Meditations in the Evening.

Upon the Passion of Jesus Christ.

Frid.
Even.
w

THIS is one of the highest Exercises of a Christian, to meditate often upon the Holy Passion of our Saviour, and endeavour ourselves to imitate some Part of that which is there represented unto us: For it is manifest that all the Perfection of a Christian's Life, consisteth in Imitating, and following the Examples of our Saviour Christ. Whereto the

Apostle St. *Peter* exhorteth us, saying, Christ suffered for us, leaving us an Example that we should follow his Footsteps; who, when he was evil spoken of, did not speak Evil again; and when he was tormented, did not threaten his Tormentors, but delivered himself unto him that did most unjustly condemn him; he suffered his bitter Pains without any Mixture of Ease or Consolation:

lation: He was deprived of all Man-^{Frid. Even.}ner of Ease or Consolation that might come unto him, either from Heaven or from Earth; insomuch that he was forsaken, not only of his Disciples and Friends, but also of his heavenly Father. This is that Forsaking, which our Saviour signified upon the Cross, when he said, *My God, my God, why hast thou forsaken me?* For, (as concerning the Bond of Union) the divine Nature in our Lord never forsook the human, to which it had been united from all Eternity; yet, as touching the Consolation and Ease of our Saviour's Pain and Torments, it did wholly forsake the same. We read that the Martyrs, when they went to suffer Death, shew'd themselves very courageous and joyful; but our Saviour, though the very Fountain of all Grace and Strength, (thro' whose Virtue the Martyrs had such Strength and Courage as to be able to do what they did) trembled and sweat even Drops of Blood when he went to suffer Pains and Torments for us. The Light and Joy of God's Countenance caused the Martyrs to triumph

Frid.
Even.

and be glad; but from our Saviour Christ all Consolations were withdrawn at that Hour, that so he might drink the Cup of his Father's Wrath, pure, and without Mixture of any Manner of Ease or Consolation.

Consider moreover, the profound Humility, wherewith the most high and only begotten Son of God vouchsafed to be contemned, and less esteemed than *Barabbas*; and to be crucified upon a Cross between two Thieves, as though he had been a Captain and Ringleader of Malefactors.

Consider his wonderful Patience in the Midst of so many reproachful Injuries and Torments, and withal, his great Magnanimity, in that he offer'd himself so willingly into the Hands of his Enemies, and suffered the greatest Pains and Conflicts that ever were suffer'd in the World.

Consider his most fervent Charity which passeth all Understanding, by the which he was moved to offer himself a Sacrifice for the Sins of the World; and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies,

even to those very Persons that shed <sup>Frid.
Even.</sup> his most precious Blood.

Consider his most abundant Mercy, which extendeth itself so far forth, as to take upon him all the Miseries and Debts of the World, and to make Satisfaction for them, as if they had been particularly his own Debts.

Consider that most perfect Obedience which he shewed towards his Father, whom he obey'd unto Death, even the Death of the Cross; where, finally bowing his Head, he offered up unto him his most holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled. Let us, in all possible Instances, do as our Saviour himself commanded us, *St. John xiii. 15. I have given you an Example, that as I have done, so should ye do likewise.*

O Lord Jesus receive my Spirit; O thou, who art the Re- ^{Out of the Bible.} surrection and the Life, receive my Soul. O Light of mine Eyes, enlighten me with saving Truth; O God of all Comfort, rejoice my Heart. O Word of the Father, instruct me in saving Knowledge. O Light

Frid.
Even.

Light eternal, shine thou upon my Mind, that I may understand thee, know thee, and love thee.

Now repair unto the publick Service of the Church, if you have Opportunity.

Devout Meditations upon the Life and Passion of our Saviour Jesus Christ, for Friday Evening.

Kneeling say,

O Sweet Jesus, Praise, Honour and Glory be to thee, who, for my Sake, didst vouchsafe to come down from the Bosom of thy Father, into this Vale of Misery, and to be conceived by the Holy Ghost, and to be born of the Virgin Mary.

Chuse, I beseech thee, my Heart for thy Dwelling Place; adorn it, replenish it with Spiritual Gifts, and wholly possess it.

O that I were so devoted unto thee, that I might never alienate my Affections, or turn away my Mind from thee! I adore thee, most dear Redeemer, who, being born in the Depth of Winter, didst not refuse to be

be wrapp'd in swaddling Cloaths, and to be laid in a Manger. Friday
Even.

Grant, O Lord, that I may always stand in thy Sight, truly humble, and truly poor in Spirit.

O blessed Jesus, who didst suffer thyself, upon the eighth Day, like other Children, to be circumcised, and being yet an Infant, to shed thy precious Blood :

And, for our singular Comfort, wouldst be called Jesus, which signifieth a Saviour :

O that it would please thee to admit me (being circumcised from all bad Thoughts, Words, and Works) into the Number of thy Children.

O sweet Jesus, whom the wise Men, with a devout Seeking, found by the Direction of a Star, and having found, fell down and worshipped ; offering unto thee Gifts of Gold, Frankincense and Myrrh :

Grant that I may offer daily unto thee, the Gold of bright-shining Charity ; the Frankincense of sweet-smelling Devotion, and the Myrrh of religious Mortification.

O Holy

Friday
Even.

W O Holy Jesus, who for our Sakes
wouldst be subject to the Law, and
to give us an Example of Humility,
wouldst be carried to the Temple by
thy Mother, and be redeemed with an
Offering ordained for such as were
poor :


Where just *Simeon* and *Anna* the
Prophets, rejoicing greatly at thy
Presence, gave very glorious Testimo-
nies of thy Dignity :

Mercifully grant that all Pride and
Vain-glory may decay and die in me,
and that I may walk before thee in
all Lowliness and Humbleness of
Mind, all the Days of my Life. *Amen,*
Amen.

*Meditations upon the Life and Passion of
our Saviour Jesus Christ, continued.*

O Jesus! Praise, Honour and Glory
be to thee, who staying in the
Temple for the Space of three Days,
with great Grief and Care of Heart,
wast sought after by thy holy Mo-
ther, and at length, with great Joy,
found by her, sitting in the Midst of
the Doctors, both hearing them, and
asking them Questions :

Be

Be pleased to impart thyself to me Friday Even.
 in such Sort, that I may never be separated from thee, nor ever be deprived of thy Comfort. 

O Lord, who didst not disdain to be baptized by thy Servant *John* the Baptist in the River *Jordan* :

Who likewise for our Sakes, abiding amongst wild Beasts in the Deserts, and fasting forty Days and forty Nights, and persevering in Prayer, didst permit thyself to be tempted by Satan :

And overcoming him, wast honoured with the Ministry and Service of Angels :

Give me Grace constantly to persevere in Prayer, and let no Temptation, I beseech thee, defile me, but rather let Temptations purge me, and join and unite me unto thee, that I may cleave to thee alone.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive those that offend me.

O sweet Jesus, who coming to *Jerusalem* in a meek and gentle Manner, didst ride upon an Ass, and, amidst the Praises which were sung by the People
 that

Friday
Even.

that came to meet thee, didst pour forth Tears, bewailing the approaching Ruin of the City, and Destruction of those ungrateful Souls that dwelt therein :

Grant that I may never prefer any Thing before thee.

O blessed Jesus, who, according to the Law, didst eat the Paschal Lamb with thy Disciples, and giving them an Example of Humility and Charity, kneeling upon the Ground, didst wash their Feet, and having washed them, didst wipe them with the Towel wherewith thou wast girded :

O may thy Divine Example pierce my Heart, and utterly cast down in me all Pride and Loftiness.

O Jesus, who with an unspeakable Charity didst institute the Sacrament of thy Body and Blood :

Grant that when I approach that Table of Life, I may, with a chaste Affection, singular Humility and Purity of Heart receive thee.

Grant that thy Word may be truly pleasing to me, and sweeter than the Honey and the Honey-Comb to my Soul,

O Jesus,

O Jesus, who going forth with thy Disciples beyond the River *Cedron*, didst enter into a Garden, where thou foresawest thou shouldst be taken :

Friday
Even.

Give me Grace to forsake my own Will, and always love and follow thine !

O Jesus, who immediately before thy Passion, didst begin to fear, to grieve, and to be sad, taking upon thyself our Weakness :

O Jesus, who falling upon the Ground, didst pray unto thy Father, and humbly offeredst up thyself whole unto him, saying, *Father, thy Will be done :*

Grant that I may, with a quiet Mind, receive all Things as from thy Hand, and find Help and Assistance from thee.

O Jesus, who didst not refuse a Kiss to the Traitor *Judas*, coming deceitfully to betray thee :

Shewing, by the Calmness of thy Countenance, and Sweetness of thy Words, all imaginable Meekness :

Grant I may shew myself loving and mild to all mine Enemies,

And

Friday
Even.
w

And pardon them from my Heart,
howsoever they shall offend me.

O Jesus, who didst permit thine
Enemies most furiously to lay their
sacrilegious Hands upon thee: And
being cruelly bound by them, didst
not revenge, but mildly endure the
Reproaches, Blasphemies, and Inju-
ries, wherewith they did most wick-
ly affront thee:

Who didst restore and heal the Ear
of *Malchus*, one of thy furious Perse-
cutors.

That rendering Good for Evil, the
Riches of thy Mercy, and Mildness,
might shine forth to us:

Grant, I beseech thee, that the
Desire of Revenge may never have
Place in my Heart.

O that thou wouldst bestow upon
me the Grace of true Patience. *Amen.*

*Meditations upon the Life and Passion of
our Saviour Jesus Christ, continued.*

O Jesus! who didst suffer thyself
to be bound as a Malefactor,
mercifully grant that thy incomparable
Meekness may shine forth in me to
my Good, and thy everlasting Glory.
O blessed

for the Sacrament.

91

Friday
Even.

O blessed Jesus, who by the wicked *Jews* wast proclaimed guilty of Death ; and without Cause condemned to be crucified,

That by thy unjust Condemnation, thou mightest deliver us from the Guilt of our Sins, wherewith we were justly attainted ;

Grant that I may imitate thy Meekness and Patience.

O meek Jesus, who being stripped naked in the Palace, and bound to a Pillar, didst suffer thy tender and immaculate Flesh to be rent with most cruel Scourges, that by thy Stripes thou mightest heal our Wounds :

Grant that I may now patiently suffer the Scourges of thy fatherly Correction.

Thy Enemies cloathed thee, the King of Glory, with a Purple Garment, for the greater Affront.

They fastened upon thy Divine Head a Crown of Thorns.

They put into thy Hand a Scepter of Reed, and keeling down in a scornful Manner, saluted thee, saying, *Hail King of the Jews.*

Plant,

Friday
Even.

Plant, I beseech thee, in my Heart,
the Memory of thy Passion.

O Jesus, who notwithstanding thou wast declared innocent by *Pilate* the Judge, nevertheless wast content to hear the furious Outcries of the *Jews*, by which they demanded that thou shouldst be crucified :

O Prince of Peace ! who, being led out with two Thieves, didst carry the Cross with great Pain upon thy sacred Shoulders, and didst not refuse to be driven by a rude Multitude, to be urged and hastened onward to Mount Calvary :

And being weary and faint, didst languish under thy Burthen :

Give me Tears of devout Compunction, and of Holy Love, which may melt my hard Heart, and make it grateful unto thee.

Grant that with fervent Devotion I may embrace all Crosses ; and may humbly follow thee unto Death.

O Jesu ! who having thy Shoulders bruised with the Weight of thy Cross, didst at length arrive weary at the Place of Execution :

Where

Where Wine mingled with Gall, Friday
Even.
was offered thee to drink :

Where thou wast cruelly stretch'd
out upon the Wood of the Cross, and
fastened with Nails to the same :

Grant, O Lord, that with a devout
and grateful Mind, I may consider
this thine unspeakable Charity, with
which of thine own Accord thou
didst stretch forth thine Arms, and
willingly offeredst thine Hands and
Feet to be pierced.

O Jesus, who didst hang (thy
Hands and Feet being pierced) several
Hours upon the shameful Cross, and
shedding thy precious Blood, didst en-
dure unspeakable Torments through-
out thy whole Body :

O Jesus, who wast so kind, even
to thy bitterest Enemies, that thou
didst pray unto thy Father for them,
saying, *Father forgive them, for they
know not what they do :*

Give me, I beseech thee, the Grace
of true Meekness and Patience, by
which I may, according to thy Com-
mandment and Example, love and
pray for my bitterest Enemies.

O Jesus,

Friday
Even.

W O Jesus, who didst embrace Death;
and recommending thyself to thy
Heavenly Father, and bowing down
thy venerable Head, yieldedst up the
Ghost :

Prepare me, I beseech thee, for
the Hour of Death.

Thou, O dearest Saviour, by lay-
ing down thy Life for thy Sheep, hast
shewed thyself to be a good Shep-
herd :

Thou didst die, O thou only begot-
ten Son of God ! Thou diedst, O my
beloved Saviour, that I might live for
ever !

O how great Hope, how great Con-
fidence may every devout Soul now re-
pose in thy Death, and in thy Blood !

I glorify and praise thy Holy Name,
acknowledging my infinite Obligati-
ons to thee.

O sweet Jesus, who being with great
Lamentation of thy Friends taken
down from the Cross, wast anointed
with precious Ointments, wrapt in fine
Linen, and buried in a new Tomb:
Grant that I may pass through the
Grave and Gate of Death to my joy-
ful Resurrection.

O Je-

O Jesus, Praise, Honour, and Glory, ^{Friday}
be to thee, who, forty Days after thy ^{Even.}
Resurrection, didst gloriously ascend
into Heaven in the Sight of thy Disci-
ples, where thou sittest at the Right
Hand of the Father, blessed for ever.

Grant that I may in Heart and
Mind thither ascend, and with thee
continually dwell.

O may I seek, and savour those
Things which are above, and not
the Things which are here upon
Earth.

O my most merciful Lord God,
grant that I may so innocently pass
the Course of this miserable Life,

That when my Soul departs out of
the Prison of my Body, I may be ad-
mitted into thy Presence,

And be received into thy everlast-
ing Joy ;

And with all the Saints blest and
praise thee for ever. *Amen.*

*A Prayer before the Holy Sacrament,
for Friday Evening.*

O Holy Jesus, I adore thy Mer-
cies, and thy incomparable Love,
who


Friday
Even

who for our Sakes didst suffer such inexpressible Tortures, which cannot be remembered without the deepest Sorrow and Compassion: Pity me, O Lord, pity thy sorrowful Servant, turn thy merciful Eyes towards me, O most merciful Redeemer; for my Sins are great, and I am full of Sorrow and Shame, and feel the Burthen of them, which is too heavy for me to bear: O gracious Lord, who hast done so much for me, to purchase me Blessings on Earth, and an Inheritance in Heaven, speak the Word only, and thy Servant shall be whole; let thy Wounds heal me, thy Virtues amend me, thy Death quicken me; and now that I am preparing my Soul to come to thy Table, grant that I may have a sweet Remembrance of thy Love, to encourage my Hope, to excite me to my Duty, and to give me an humble Confidence to look up unto thee for thy Pardon, and for the Grace of thy Holy Spirit, to enable me to please thee better hereafter. Multiply thy Blessings upon me, sweetest Jesus, increase in me true Religion, sincere and fervent Devotion
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
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in my Prayers and Patience in Troubles, ^{Frid. Even.} and grant me whatsoever is necessary  to my Soul's Health, or conducive to thy Glory, that I may never more live unto myself, or to the World, but to thee only; but, by the Refreshments of an holy Hope, be led through the Paths of this mortal Life to the Possession of thy Kingdom, O Blessed Jesus, who livest and reignest ever one God, World without End. *Amen.*

Saturday's Meditations in the Morning.

Upon the most Holy Sacrament.

WHAT a deal of Cost and ^{Saturd. Morn.} Pains do we bestow upon  these wretched Bodies of ours, only to make them pleasing and lovely in the Eye of some Beholders, as miserable, perhaps, as ourselves: And yet, when we have done all, we may appear contemptible in those Eyes from whom we desir'd most Approbation. Whatever becomes of the outward Man, let it be my Care,
 F blessed

Satur.
Morn.



W blessed Lord, that my Soul be cloath-
ed with thy Righteousness, and that
I may come Holy to thy Table, so
shall I be sure to be safe, rich, and
amiable here, and glorious for ever
hereafter.

*Learn of me, for I am meek and
lowly in Heart; and ye shall find Rest
unto your Souls, St. Matth. xi. 29.*
O heavenly Master and Pattern, how
am I astonished, when I consider thy
Humility, thy Poverty, thy Meek-
ness, thy Resignation, in the Midst of
Injuries, Oppression and Wrongs! It
must be thy Almighty Grace which
must enable me to follow thy Ex-
ample, and submit to this Way of
Peace to which our Nature is so
averse: For this Grace I now pray,
through thy Merits and Mediation, O
Jesus. *Amen.*

Blessed God, how great was our
Misery? how great was thy Mercy?
when nothing could save us from
Ruin but the Death of thy Son! I see
by this, how hateful Sin is to thee;
make it so to me I beseech thee.—
May I never flatter myself that thy
Mercy will save me, if I continue in
Sin,

Sin, when thou sparedst not thine own Son, when he put himself in the Place of Sinners! May I never provoke thy Justice! may I never forget thy Mercies, and what thy Son has done for me!

Satur.
Morn.

Blessed art thou, O my most merciful and loving Lord; all the Angels praise thee, O God, for evermore.

Now when the Solemnity of the Holy Eucharist is celebrated, it is a Day when the Sons of God come to present themselves before the Lord, and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that receive; tempt him with wandering and worldly Thoughts, with flat and dull Affections; yea, it may be, with spiritual Pride, with formal Hypocrisy, or impure Imaginations: Now that we be not ensnared by Satan's Devices, we must strive to keep our Souls fix'd and intent upon Christ in the Sufferings of his Passion; we must contemplate the Power of his Resurrection, the Glory of his Ascension, and the Benefits of his Intercession:


A Week's Preparation

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For as often as I think of the Lord's Passion, I perceive the Love of God, and the Forgiveness of my Sins. He bowed down his Head to kiss me : He stretched forth his Arms to embrace me : He shed his most precious Blood for my Redemption : He is lifted up from the Earth, that he may draw all Men unto him. O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardest Affection to testify how much I value thy Kindness, to profess the Sincerity of my Faith to thee, and my most dutiful Love unto thee ; and I will render to thee, O Lord, my most hearty Thanks, that thou wilt admit me to that Honour ; I will hope in God and praise him, who is the Health of my Countenance, and my God : Blessed be God, who hath not cast out my Prayer, nor turned his Mercy from me.

Repair unto the Prayers of the Church.

A Prayer

A Prayer on Saturday Morning, to Satur.
Morn.
Jesus Christ, for our due Receiving 
of the Holy Sacrament.

O All-sufficient Saviour, teach me, by thy great and good Example, to practise Obedience and Submission to thy Divine Will and Pleasure: I humbly beseech thee, so to prepare my Soul for the due receiving of the Holy Sacrament, that I may thereby obtain Remission of my Sins, and all other Benefits of thy Passion. Pardon, O Lord, pardon my Unpreparedness to come to so Holy and Divine an Ordinance. O may thy Word and Sacrament always so influence and dispose my Heart, that I may thereby be sanctified and renewed unto all Holy Obedience to thy Will, mortifying my sinful Corruptions, and being renewed in thy Image, in Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith, and Temperance. O Blessed Jesus, by thee let me have Access to thy Heavenly Father: Let thy Innocence and Purity procure Pardon for my Uncleaness and Disobedience: Let thy Humility extin-

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A Week's Preparation

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
guish my Pride and Vanity; thy Meekness extinguish my Anger, and thy Charity cover the Multitude of my Sins; and do thou, of thine infinite Mercy, immediately after this Life, receive my Soul into everlasting Joy and Felicity, there to reign with thee for ever. *Amen.*

Saturday's Meditations in the Evening.

Upon the most Holy Sacrament.

Satur.
Even.

I Have confessed, this Week, my Sins to thee, O God; and I hope thou hast forgiven the Wickedness of my Sins; I do not contend in Judgment with thee: *For if thou, Lord, shouldst mark Iniquities, who shall abide it? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* Rom. viii. 32. This is indeed, O God, a sure Pledge of thine infinite Love for thy poor Creatures.—Upon this I depend when my Heart is in Heaviness for my Sins:—This is my Refuge when I remember my Sins, and thy divine Justice.

stice.—O make me truly sensible Satur. Even.
of this thy great Love;—and give 
me the Graces which that Love sees
needful for me, for Jesus Christ's Sake,
the Son of thy Love. *Amen.*

How greatly hast thou loved us,
O thou good Father, who sparedst
not thy only Son, but deliveredst him
up for the Ungodly ! How greatly hast
thou loved us, seeing he, who thought
it no Robbery to be equal with thee,
was made subject, even to Death,
even the Death of the Cross : And
therefore do I justly repose my Hope
in thee, and I trust thou wilt heal all
my Diseases, else should I despair, for
many and great are the Diseases of
my Soul ; but greater is the Cure
which thou hast provided for them.
Behold, O Lord, I cast all my Care
upon thee ; let my Soul live, and it
shall praise thee, and I will consider
the wonderful Things of thy Law.
Thou knowest my Infirmities : *Heal*
me, O Jesus, and I shall be healed ; save
me, and I shall be saved, for thou art
my Praise. In the Multitude of thy
Mercies will I go unto the Altar of God,
even unto the God of my Joy and Glad-
ness.

Satur.
Even.

*ness. Cloath me, O Lord, in the
Wedding Garment, and be unto me,
Wisdom and Righteousness, and Sancti-
fication and Redemption.*

*Now repair to the publick Service of
the Church, if you have Opportu-
nity.*

*A Prayer on Saturday Evening, to
Jesus Christ, for our due Receiving
of the Holy Sacrament.*

LORD, remember me in thy King-
dom: Lord, lay not the Sins of
mine Enemies to their Charge; Lord,
lay not my own Sins to my Charge;
but by thine Agony and bloody Sweat,
by thy Head crown'd with Thorns,
and smitten with Fists and Staves, by
thine Eyes full of Tears, and thine
Ears pierced with Slanders and Revi-
lings; by thy Face miserably defiled
with Spittle, by thy Mouth moisten'd
with Vinegar and Gall, by thy Neck
bending under the Weight of the
Cross, by thy Back torn and furrow'd
with Scourges, by thy loud and bitter
Cry, *My God, my God, why hast thou
forsaken me?* by thy Heart wounded
with

with a Soldier's Spear, by the Water and Blood streaming from that Wound; by thy Body broken and thy Blood shed for me; by the saving and significant Memorials of thy Love and Sufferings, *Forgive, O Lord, the Offences of thy Servant, and cover all my Sins. Take away all thy Displeasure, and turn thyself from thy wrathful Indignation. Turn me, O God, my Saviour, and let thine Anger cease from me.* Grant me, dearest Lord, such a Sense of thy Sufferings, as may fill my Soul with Love and Gratitude towards thee, for those inestimable Blessings thou hast purchased for me; and give me such a Sight of my Sins, which occasion'd all thy Sorrows, as heartily to bewail and detest them, and such a Faith in that full, perfect, and sufficient Sacrifice, Oblation and Satisfaction which thou hast made for the Sins of the World, that I may so importunately plead the Merit of it, in this Commemoration of that Sacrifice, as to render thee gracious and propitious to me a miserable Sinner. O Lord, hear my Prayers, and let my Cry come unto thee. *Amen.*

Satur.
Even.

Sunday's Meditations in the Morning.

Upon the most Holy Sacrament.

Sund.
Morn.

DOST thou rightly understand, O my Soul, the unspeakably great Dignity of this blessed Ordinance? Behold thou art going to feast with the King of Kings! What an Honour, what Felicity is this? How happy mayst thou be, if this Sacrament kindles in thee a fervent Love to thy dear Redeemer? and can it do less? Behold here is represented the greatest Love that ever was vouchsafed to Men: Here Christ entertains the devout Soul with his choicest Blessings, and opens the Windows of Heaven to rain down this celestial Manna for us to eat. To thy Holy Temple, O my God, I am now going, to renew my Baptismal Vow, and to enter into a solemn Covenant with thee, and do faithfully promise to resign myself entirely to thee, to be faithful to thee, and to live up to those Laws which my Saviour hath establish'd with his own Blood.

Draw

Draw near with Faith, ye contrite ^{Sund.} Souls, and take this holy Sacrament ^{Morn.} to your Comfort; let your Sorrow be turned into Joy, and your Fear into Faith and Hope; go and offer up your best Praises to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghost, who gives us the Benefit thereof. O! the Heighth and Length, the Depth and Breadth of the Love of Christ! Who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for his lost and miserably undone Creatures, on purpose to advance us to so blessed a Condition?

O ye blessed Host of Heaven, who rejoice at the Conversion of one single Sinner, adore and praise my crucified Saviour, who died for the Sins of the World; adore and praise that unknown Sorrow, that wonderful Love, which you yourselves must needs admire.

O my gracious Lord, my Heart is now full of the Sense of thy Love; and what have I to return to thee, but Love again? 'Tis all I have to offer thee; accept it, O merciful Lord,

Sund.
Morn.

Lord, imperfect as it is. And do thou daily heighten my Sense of thy Love to me, that I may daily heighten my Love to thee.

O thou infinite Lover of Souls, with all my Heart I love, I praise, I adore thy Love to me; but, alas! I can never do it enough. O do thou at last, gracious Lord, translate me to thy Kingdom of Glory, that there I may love thee to the utmost Capacity of a Creature, and praise thee to all Eternity. *Amen, Lord Jesus, Amen, Amen.*

O Lord, make me earnest and zealous in thy Service; and as thou hast sent thy Son to bring us to thyself, do thou likewise send thy Holy Spirit to sanctify me for thyself; and then I, who of myself am naturally prone to Evil, shall, by the Assistance of thy Grace, *run the Way of thy Commandments.*

Let neither the Flesh, the World, nor the Devil, prevail with thee, O Christian, to neglect this dying Command of Christ, *Do this in Remembrance of me*: Is this remembering thy dearest Friend, to think of him solemnly

solemnly but once or twice a Year? Sund.
Morn.
 Shouldst thou not remember him as often as thou hast an Opportunity? Should thy Saviour remember thee no oftner than thou dost his Death and Passion, how fearful would thy Condition be? Canst thou represent his Love too often to thy Mind and Affections? Art thou afraid of thinking too much of his Love? Art thou afraid of being too much devoted to his Service? Considering, how dull, how dead thou often art, thou hadst need come frequently to the Sacrament, to have thy Heart made tender, broken and contrite for thy Sins. Art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity too often? The oftner thou dost resort to this blessed Communion the greater will be thy Acquaintance with the best of Friends; no Person is more welcome at this Table, than the Humble and Broken-hearted; and none meet with more favourable Reception than the poor in Spirit; these our crucified Jesus will most graciously receive. O come then, let us go into the House of the Lord, and
our

Sund.
Morn.

our most merciful Redeemer will say unto us, *Be of good Cheer, your Sins are forgiven you.*

A Prayer on Sunday Morning before the Communion at Home.

O Blessed and eternal Jesus, thou true Lover of our Souls, who art ever pleased with our Love and hearty Affection to thee, and wouldest have us delight ourselves in the Thoughts of thee; who gavest thyself a Sacrifice for our Sins, and thy most precious Body and Blood for our Spiritual Food in this holy Sacrament; who didst so love us who were thine Enemies, that thou desiredst to reconcile us to thy offended Father, and becamest Man for our Sakes, that we might endeavour to live in Holiness before thee all the Days of our Life: O give me Grace to imitate thy divine Virtues. But, O Lord, I am ashamed, and blush to lift up my Face towards thee, for mine Iniquities are increased over my Head, and my Trespases are grown up even unto Heaven. I have wrought all these great Provocations, which I have

for the Sacrament.

III

have confessed this Week, and hating ^{Sund.} to be reformed, have cast thy Words ^{Morn.} behind me, and quenched thy Spirit within me.

O Lord, I am become out of Measure sinful: And since I have thus chosen Death, I am most worthy to take Part of it. This, this, O Lord, ought in Justice to be the Portion of my Cup: To me belongs nothing but Shame and Confusion of Face: But to thee, O Lord God, belongeth Mercy and Forgiveness, though I have rebelled against thee. O remember not my Sins and Offences, but according to thy Mercy think upon me. And now that I am this Day to receive the Blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy Holy Spirit seal unto my Soul all the Blessings contained in the Sacrament, that by the Merits of thy Death and Passion, all my Sins may be fully remitted and forgiven, that the Curse and Judgment which they have deserved may never overtake me in this Life, or condemn me in the World which is to come. My steadfast Faith is, that

Sund.
Morn.

thou hast died for my Sins, and risen again for my Justification. This I believe, O Lord, help thou mine Unbelief.

Work in me, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath them, and serve thee henceforth in Newness of Life ; and let my Soul never forget the infinite Love of so sweet a Saviour, that hath laid down his Life to redeem so vile a Sinner. And grant, O Lord, that having received the Seals and Pledges of my Communion with thee, thou mayst henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the Days of my Life in Godliness and Piety towards thee, and in Christian Love and Charity towards my Neighbours ; that living in thy Fear, I may die in thy Favour, and, after Death, be made Partaker of Eternal Life, thro' Jesus Christ, my Lord and Saviour, to whom be Glory for ever. *Amen.*

Now repair unto the publick Service of the Church, and behave there with all possible Seriousness and Devotion.

Having

Having entered into the Church with due Reverence, we may, at our first kneeling down, present ourselves to Almighty God in one of these or the like short Ejaculations.

LET the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord, my Strength, and my Redeemer. Psal. xix. 14.

Or,

O Lord prepare my unprepared Heart for Prayer!

O thou that hearest Prayer, unto thee shall all Flesh come.

How amiable are thy Tabernacles, O Lord of Hosts! My Soul hath a Desire and Longing to enter into the Courts of the Lord; my Heart and my Flesh rejoice in the Living God.

Lord, I am now in thy House: Accept, I pray thee, of me, and my Services; and dispose my Heart to Seriousness, Attention and Devotion, and grant that I may receive the holy Sacrament with Faith, Thanksgiving and Charity. Be pleased to assist, with thy holy Spirit, both Ministers and People; and sanctify to our Use

Use thy holy Ordinances for Jesus Christ
his Sake. *Amen.*

*A Thanksgiving for Christ's Sufferings,
which may be used before the Communion
Service begins, if Time permit.*

O Thou, my merciful Saviour, Glory
be to thee, for causing thy Suffer-
ings to be register'd in the Gospel: There
I have read, and remember the Works
and Triumphs of thy Almighty Love, for
which I will always adore and praise thee.

I remember, O gracious Lord, how
thou, who thoughtest it no Robbery to be
equal with God, wast made in the Fa-
shion of frail Man, *Philipp. ii.* of the vilest
and most contemptible of Men; for
thou tookest on thee the Form of a very
Servant: I remember how many Re-
proaches, and Contradictions, and Blasphe-
mies, and Persecutions, thou didst endure
from a wicked and perverse Generation;
and all this to save us sinful Men.

O Lord Jesus, was ever Sorrow like unto
thy Sorrow? Worthy art thou, O Lamb, that
was slain, to receive Power and Riches, and
Wisdom and Strength, and Honour and Glo-
ry, and Blessing. *Rev. vii. 12.*

I re

I remember, O gracious Lord, how thou didst endure a most bitter Agony, and didst sweat great Drops of Blood falling to the Ground ; how thou, who art God above all, blessed for ever, wast treacherously betrayed, and apprehended, and bound as a Malefactor ; how thou wast set at nought by *Herod*, and his Men of War, and forsaken of all thy Disciples, and denied by *Peter* ; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, how Thou, O God of Truth, wast accused by false Witnesses ; how thou, whom all the Angels adore, wast blindfolded, and buffeted, and mocked, and spit upon, and stripped naked, and scourged ; and all this that we might be healed by thy Stripes, and to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, Lord, how Thou, that art the great Judge of Heaven and Earth, wast thyself dragged to the Judgment-Seat, and condemned ; how Thou, O King of Heaven, wast crowned with Thorns, and oppressed with the Weight of thy own Cross ; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I re-

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I remember, O blessed Saviour, how Thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death; how thy Hands and thy Feet were nailed to a Cross; how thou wast crucified between two Thieves, and numbered with the Transgressors; how thou hadst a Potion given thee to embitter thy very last Gasp; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, O gracious Lord, how, when thou wert hanging on the very Cross, thou wast scoffed at and reviled; how infinitely then thou wert afflicted and bruised for our Transgressions, when the Iniquities of us all were laid on thy Shoulders; how thou didst then express an Anguish greater than all the Tortures of thy Crucifixion, when thou didst cry out, *My God! my God! why hast thou forsaken me?* and how thou didst at the last give up the Ghost, and die thyself, that we might live.

O Lord Jesus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didst suffer all this for sinful Men, and in particular for me, when we were all thy utter Enemies, and had no-
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thing in us to move thee to pity us, but our extreme Misery; nothing to move thee to save us, but our greater Unworthiness, and thy great Mercy.

O the Depth of the Riches of thy Love, blessed Lord! How unutterable is thy Mercy, and thy Love past finding out!

O thou infinite Lover of Souls, with all my Heart I love, I praise, I adore thy Love to me; but alas! I can never do it enough.

O do thou at last, gracious Lord, translate me to thy Kingdom of Glory, that there I may love thee to the uttermost Capacity of a Creature, and praise thee to all Eternity. *Amen, Lord Jesus; Amen, Amen.*

Ejaculations to be used before Receiving of the Holy Sacrament.

Kneeling, say,

O Lord, send out thy Light and thy Truth, that they may lead me; and bring me unto thine holy Hill, and to thy Dwelling. And that I may go unto the Altar of God, even unto the God of my Joy and Gladness. Like as the Hart desireth the Water-Brooks; so longeth my Soul after thee, O God.

My

My Heart is ready, O God, my Heart is ready.

Thou knowest, Lord, that I love thee !
O may I continue thy Love !

Lord, what wilt thou have me to do ?

Grant me to do what thou commandest,
and command what thou wilt.

Be thou my Shield and Buckler, the
Horn also of my Salvation and my Refuge.

I will wash my Hands in Innocency, and
so will I go to thine Altar.

O Jesu ! Thou art the Life of my Soul :
Thou art my Strength and my Redeemer.

O Joy of my Soul, when shall I love
thee with all my Heart, and with all my
Might ?

When will the Days of my Pilgrimage
be over ?

When shall I come and appear before
God ?

O that I could always delight in thy Ser-
vice !

O that I could perfectly obey thee !

Grant, dearest Lord ! that I may conti-
nually reverence and adore thee.

O inexhaustible Fountain of Mercy,
pardon me all my Sins and Offences.

Permit me not, O blessed Jesus, ever to
be separated from thee.

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If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things!

Blessed are they that dwell in thy House; they shall be always praising thee.

Lord! one Day in thy House is better than a thousand.

Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.

Teach me, enlighten me, direct me, and assist me in all Things, but especially at this Time, that I may do or say nothing but what is agreeable to thy blessed Will and Pleasure.

Too late have I known thee, O infinite Goodness.

Too late have I loved thee, O Lord, thou Lover of Souls.

I have gone astray like a Sheep that is lost;

But now, that I have found thee, tho' late, suffer me not, good Lord, to forsake thee any more, or run astray from thy Commandments. *Hold thou me up, and I shall be safe: Yea, my Delight shall be ever in thy Statutes.*

And this I beg for Jesus Christ his Sake.

Amen.

A

A short Prayer to be said before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is thy Love! how excellent the Loving Kindness which thou hast shewn towards us, miserable and wretched Sinners, for the Sake of thy dear Son! No Man's Heart is able to conceive it, much less any Man's Tongue able to express it. And now (O Lord) how is it possible for me, thy poor sinful Creature, to requite the least Part of these thy manifold, great, and unspeakable Mercies towards us? I know and confess, that it is not in the Power of any mortal Man, or Angel to do it. The only Thing, therefore, that thou requirest at our Hands, is to shew ourselves obedient to thy Commands, and thankful for thy Favours. Duties which tho' I cannot perform in a worthy Manner, yet Lord, I will endeavour to perform them as well as I am able, even from the Bottom of my Heart, with all my Mind, and with all my Strength. In Token whereof, I now approach thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jesus Christ, and to offer unto thee (as my Duty is) the Sacrifice of

Prai

Praise and Thanksgiving. Vouchsafe (good Lord) I humbly beseech thee, so to dispose my Heart by thy Grace and Holy Spirit, that I may worthily receive these Heavenly Mysteries, to the strengthening and refreshing of my Soul; that I may purge out the old Leaven of my corrupt and wicked Nature, by hearty and unfeigned Repentance, and spiritually eat the Flesh of Christ, and drink his Blood by a true and lively Faith. O may the Merits of my dearest Saviour's Incarnation, Passion, Resurrection and Ascension, be applied to my Soul! O may I taste those sweet and comfortable Promises made unto us in the Word of his Holy Gospel! Finally, may I be Partaker of all the Fruits and Benefits of that most precious and perfect Sacrifice, which he, in the Body of his Flesh, offered up once upon the Cross, for the Redemption and Salvation of Mankind; and thro' a stedfast and constant Faith in him, may it be available as well for me as for all others, to the obtaining of free Justification and Peace in this World, and of eternal Felicity and Blessedness in the World to come. Grant this, O merciful Father, for the Sake of thy only begotten Son our Lord; who having conquered Satan, Death, Hell, and

all the Powers of Darkness, doth now live and reign in the highest Heavens, co-equal and co-eternal with thee and the Holy Ghost for ever. *Amen.*

Ejaculations to be used before Receiving of the Holy Sacrament.

Out of the Psalms.

HAVE Mercy upon me, O God, after thy great Goodness; according to the Multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my Faults; and my Sin is ever before me.

Against thee only have I sinned, and done this Evil in thy Sight; that thou mightest be justified in thy Saying, and clear when thou art judged.

Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoice.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make

Make me a clean Heart, O God, and
renew a right Spirit within me.

Cast me not away from thy Presence,
and take not thy Holy Spirit from me.

O give me the Comfort of thy Help
again, and establish me with thy free
Spirit.

Thou shalt open my Lips, O Lord, and
my Mouth shall shew forth thy Praise.

St. Matth. Lord, I am not worthy that
thou shouldest come under my
Roof.

I have sinned, what shall I do unto thee,
O thou Preserver of Men?

I will take the Cup of Salvation, and
call upon the Name of the Lord; I will
pay my Vows unto him now in the Pre-
sence of all his People.

Gracious God! the Son of thy Love
ever liveth to make Intercession for us.

Hearken to the Cry of his Blood, which
speaketh better Things than that of *Abel*.

By his Agony and bloody Sweat, by
his Cross and Passion, good Lord deliver
me.

O Lamb of God, which takest away
the Sins of the World, grant me thy
Peace.

O Lamb of God, which takest away
the Sins of the World, have Mercy upon
me.

Glory be to the Father, &c.



An

AN OFFICE for the HOLY COMMUNION.

When the Sermon is ended, let the Devout Communicant endeavour to compose his Thoughts, and raise his Affections to a serious Attendance upon the succeeding Sacramental Service.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matth. v. 16.

Nothing can be more compleat, more rational, or devoutly moving than the whole Communion Service.

These Sentences are Persuasives to Charity, which is especially to be

shewn at this Time, when we remember the infinite Goodness of our Saviour, who though he was rich, yet for our Sakes became poor.

The Oblations made at this Time are to relieve the Sick and Needy.

When therefore you are exhorted to remember the Poor, and a Collection is made for them, hear what great Promises God hath made to such as are charitable, and resolve to give something according to your Ability, and be confident it will not be lost.

But if you are poor, and cannot give as you would at the Offertory, take Notice, that the Alms collected at the Sacrament, are Matter not of Necessity, but of Free Gift; and every one is to give only according to his Ability, and as he is disposed in his Heart. The poor Widow's two Mites were preferred to the richest Oblations of the Wealthy. And he that has nothing at all to give, is invited freely to partake of these spiritual Blessings without Money, and without Price.

Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St. Matth. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven. *St. Matth. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

While

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Hebr. vi. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob. iv. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. xli. 1.*

When you make your Offering.

Blessed Jesu! who did'st accept the poor Widow's two Mites, be pleased graciously to accept this from thy unworthy Servant.

O Lord, comfort and succour all them, who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit Person appointed for that Purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that Purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole State of Christ's Church militant here in Earth.

When the Minister begins this Prayer, let the devout Communicant join with him, and proceed fervently with the Congregation, 'till the Consecration of the Bread and Wine is over. We should never use our private Prayers, when the Minister calls upon us to accompany him.

Almighty and everlasting God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and

to

to give Thanks for all Men: We humbly beseech thee most mercifully [** to accept our Alms and Oblations, and*] to receive these our Prayers; which we offer unto thy Divine Majesty, beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord: And grant that all they that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and Godl' Love. We beseech thee also to save and defend all Christian Kings, Princes and Governors; and especially thy Servant GEORGE our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may, both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly Grace; and especially to this Congregation here present, that with meek Heart and due Reverence they may hear and receive thy holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them, who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity: And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom.

** If there be no Alms or Oblations, then shall the Words [of accepting our Alms and Oblations] be left out unsaid.*

Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:*

While the Exhortation is reading, attend with great Reverence and Thankfulness to the Blessings which are promised to all worthy Communicants.

they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive the holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves before

with us :) So is the Danger great, if we receive the same * unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death. † Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins past; have a lively and
steadfast

* Say softly,

I know, Lord, that if I should stay 'till I am worthy to come, I should then never come; and therefore, though I am unworthy of so unspeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at least such as thou wilt accept.

† Here say secretly.

I am indeed a miserable Sinner! God be merciful unto me!

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steadfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those holy Mysteries.

† And above all Things ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darknes and the Shadow of Death, that he might make us the Children of God, and ex-

alt us to everlasting Life. And to the End that we should always remember the exceeding great Love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable Benefits which by his precious Blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from hence-

† Say softly.

O blessed Lord, for thy infinite Mercies sake, pardon all my stupid Forgetfulness and Ingratitude hitherto, and do thou now create in me such a thankful and lively Remembrance of thy dying for me, that may excite me to give up myself entirely to thee, as thou didst give up thyself on the Cross for me. Amen.

henceforth in his holy Ways : draw near with Faith, and take this holy Sacrament to your Comfort ; * and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

** When you are called upon to make your humble Confession to Almighty God, be sure to let your whole Heart go along with the Mi-*

nister ; and humbly pray, that you may have a Share in that Pardon which is soon after to be pronounced.

¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,*

Repeat the Confession in the humblest Posture, audibly saying the Words after the Minister, with great Sorrow of Heart.

Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men ; We acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word and Deed, against thy Divine Majesty ; provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings ; the Remembrance of them is grievous unto us ; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father ; for thy Son our Lord Jesus Christ's Sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then*

¶ Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution:

Almighty God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto him: Have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. Amen.

Be silent, attentive, and in an humble Posture, when the Absolution is pronounced, and earnestly beg of God, that he would be pleased to confirm in Heaven, what his Minister declares on Earth.

In the Absolution, we should not repeat the Words after the Minister, because therein he exercises a Part of the Priest's Office, which does not belong to us.

When the following Portions of Scripture are read, we should make short Ejaculations after them in the following Manner:

¶ Then shall the Priest say,
Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that travel and are heavy laden, and I will refresh you. St. *Matth.* xi. 28.

Refresh, O Lord, thy Servant, wearied with the Burden of Sin.

So God loved the World; that he gave his only-begotten Son, to the End that all that believe in him should not perish, but have everlasting Life. St. *John* iii. 16.

Lord, I believe in thy Son, Jesus Christ, and let this Faith cleanse me from all Sin and Wickedness.

Hear

Hear also what St. *Paul* saith :

This is a true Saying, and worthy of all to be received, that Christ Jesus came into the World to save Sinners. 1 *Tim.* i. 15.

I embrace, with all Thankfulness, that Salvation which Jesus has brought into the World.

Hear also what St. *John* saith :

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 St. *John* ii. 1.

Intercede for me, O blessed Jesu ! that my Sins may be pardoned through the Merits of thy Death.

¶ *After which, the Priest shall proceed, saying ;*

Lift up your Hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say ;*

IT is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give

* *These Words* [Holy Thanks unto thee, O Lord, Father] *must be omitted* * Holy Father, Almighty
on Trinity Sunday. everlasting God.

¶ *Here*

¶ Here shall follow the proper Preface, according to the Time, if there be any specially appointed ; or else immediately shall follow ;

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord Most High. Amen.

If this excellent Form of Praising the Most High God were oftner in Christians Mouths than it is, it would most certainly render them more worthy both to join in this Service here, and in Heaven with the Angels of God hereafter.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven Days after.

BEcause thou didst give Jesus Christ, thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghost, was made very Man of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

¶ Upon Easter-day, and seven Days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World ; who by his Death hath destroy'd Death, and by his rising to Life again hath restored to us everlasting Life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven Days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven to prepare a Place
2 for

for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ *Upon Whit-sunday, and six Days after.*

THrough Jesus Christ our Lord; according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldness with fervent Zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darknes and Error into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WH O art one God, one Lord; not One only Person, but Three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces, shall immediately be sung or said,*

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord Most High. *Amen.*

¶ *Then*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following :*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy ; Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us.

When you acknowledge, that you do not presume to come to the Lord's Table, trusting in your own Righteousness, but in God's great Mercy, say this with much Seriousness, and your deep Humility will make amends for many Imperfections.

Whilst the Minister is setting in Order the Elements to be consecrated.

LOOK down, O gracious God, from thy holy Habitation, and from the glorious Throne of thy Kingdom, and sanctify us.

¶ *When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth :*

Almighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption,

Then

demption, who made there (by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his holy Gospel commanded us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: Who in

(a) Here the Priest is to take the Patten into his Hands:

** (b) And here to break the Bread:*

(c) And here to lay his Hand upon all the Bread.

(d) Here he is to take the Cup into his Hand:

(e) And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

the same Night that he was betray'd (a) took Bread, and when he had given Thanks, (b) he brake it, and gave it to his Disciples, saying, Take, eat, (c) this is my Body which is given for you, do this in Remembrance of me. Likewise after Supper (d) he took the Cup, and when he had given Thanks he gave it to them, saying, Drink ye all of this, for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me. Amen.

** When God's Minister breaketh the Bread, and poureth out the Wine, and blesseth them. let them put you in Remembrance of Christ's Body broken, and his Blood shed upon the Cross for our Redemption; and pray that they may be a Means of conveying unto your Soul all the Benefits of his precious Death.*

¶ Then

¶ *Then shall the Minister first receive the Communion in both Kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like Manner, (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling.*

At going to the Altar.

IN the Multitude of thy Mercies, O Lord, do I now approach thy Altar; O pardon my Sins, and receive me graciously. *Amen, Amen.*

Before Receiving.

Blessed Jesus, I do heartily repent of all my Sins, and here in this holy Sacrament do unfeignedly renew my Baptifinal Vow and Covenant. Strengthen me, O Lord, in such a Manner by this spiritual Food, that I may successfully fight under thy Banner, against Sin, the World and the Devil, and continue thy faithful Soldier and Servant unto my Life's End. *Amen.*

When the Minister is drawing near you, and before you receive the Bread, fix your Thoughts upon Jesus Christ dying for the Sins of the World, and say in your Heart.

O Blessed Jesu, in the Bread broken I call to mind thy Body torn with Whips,

Whips, and Thorns, and Nails. Glory be to thee, O Lamb of God, that didst offer thyself a Sacrifice to take away the Sins of the whole World : Lord have Mercy on me, and take away mine also.

When the Minister is delivering the Bread to you, go on with him in your Heart and say,

THE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life : I take and eat this in Remembrance that Christ died for me, and desire to feed on him in my Heart, by Faith and Thanksgiving.

After receiving the Bread.

BLessed be the Name of my gracious and blessed Saviour Jesus, for giving me his precious Body to be the Food of my Soul. Grant, dearest Lord, that what thou hast given me for the Remission of my Sins, may not, by my Fault, become the Saviour of Death unto me. O Lord, I humbly present to thee my Body and Soul : Do thou make them fit for thy Service, that so I may henceforth walk in Righteousness and Holiness before thee all the Days of my Life. *Amen, Amen.*

Or

Or thus,

O Thou, who vouchsafest to be our spiritual Food in this holy Sacrament, nourish my Soul to Life eternal. By thy crucified Body, deliver me from this Body of Sin and Death !

Before receiving the Cup.

I Will receive the Cup of Salvation and call upon the Name of the Lord. May the Blood of our Lord Jesus Christ, which was shed for me, purge my Conscience from dead Works to serve the living God.

Lord, if thou wilt thou can'st make me clean : O speak the Word, and I shall be made clean.

When the Minister draws near to deliver the Cup, fix your Thoughts upon Jesus Christ dying for the Sins of the World, and devoutly say,

O Blessed Jesu, in the Wine poured out, I call to mind thy precious Blood, shed for my Sins. Glory be to thee, O Lamb of God, that did'st offer thyself a Sacrifice to take away the Sins of the World : Lord have Mercy on me, and take away mine also.

When

Or

When the Minister delivers the Cup into your Hand, go on with him in your Heart, and say,

THE Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting Life: I drink this in Remembrance that Christ's Blood was shed for me, and the Lord make me truly thankful.

After receiving the Cup say,

GLORY be to thee, O Lord Jesus, who permittest me to drink of the Fountain of Life freely. Blessing, Glory, Praise and Honour, Love and Obedience, Dominion and Thanksgiving, be to him that sitteth on the Throne, and to the Lamb for ever and ever: For my Transgressions, which were many, are blotted out, and I am restored from Sin and Death to the joyful Hopes of a blessed Immortality. Thanks be unto God for his unspeakable Mercies in Christ Jesus our Lord.

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*After you come from the Communion Table,
you may use the following Prayer in pri-
vate ; either in the Church (if you have
Time) or at home ;*

MOST gracious and merciful Saviour,
to whose Patience and Long-Suffer-
ing I wholly owe it, that amidst my ma-
nifold Sins and Offences, I am spared and
preserved to this Day ; I give thee hearty
Thanks for this Opportunity of coming
to thy holy Table, and receiving the most
comfortable Pledges of thy Pardon and
Favour. Imprint, I beseech thee, such a
lively Sense of this thine inestimable Love
in my Mind, that I may never crucify
thee afresh, and put thee to an open
Shame, by relapsing under the Power of
Sin.

Blessed Lord ! I present unto thee my
Body and Soul, for a living, holy, and
acceptable Sacrifice, which is my reason-
able Service. Accept this Offering abso-
lutely and without Reserve, strengthen
my Resolution to be faithful unto Death :
Let me be renewed in the Spirit of my
Mind, that being changed into thine own
Image, I may abound in every good Work,
so that growing from Strength to Strength,
from

from one Degree of Perfection to another,
I may at last sit down at thy Table in
Heaven with *Abraham, Isaac, and Jacob*,
and with all thy Saints and Servants who
are departed in thy Fear and Love: Even
so, Lord Jesus. *Amen.*

*Afterwards some of these Passages of Scrip-
ture may be used, if Time will permit.*

Out of the Psalms.

BLESS the Lord, O my Soul, and all
that is within me praise his Holy
Name: Praise the Lord, O my Soul, and
forget not all his Benefits.

Who forgiveth all thy Sins, and healeth
all thine Infirmities.

Who redeemeth thy Life from De-
struction, and crowneth thee with Mercy
and Loving-kindness.

Who satisfieth thy Mouth with good
Things.

The Lord is full of Compassion and
Mercy, Long-suffering, and of great Good-
ness.

He hath not dealt with us after our Sins,
nor rewarded us according to our Wicked-
ness.

For

For look how high the Heaven is in Comparison of the Earth; so great is his Mercy always towards them that fear him.

Look how wide also the East is from the West; so far hath he set our Sins from us.

Yea, like as a Father pitieth his own Children; even so is the Lord merciful unto them that fear him.

I have sworn, and am steadfastly purposed to keep thy Righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footsteps slip not.

O praise the Lord all ye his Hosts, ye Servants of his that do his Pleasure.

O speak good of the Lord all ye Works of his, in all Places of his Dominion: Praise thou the Lord, O my Soul.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

O give Thanks unto the Lord, for he is gracious, because his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the

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Blood

Blood of the everlasting Covenant, make me perfect in every good Work to do his Will, working in me that which is well-pleasing in his Sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

The Post-COMMUNION.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

The Lord's Prayer should always be said with the greatest Deliberation and Devotion, and especially at this Time, when we have been receiving that Bread, which must nourish our Souls unto eternal Life.

OUR Father, which art in Heaven; Hallowed be thy Name. — Thy Kingdom come. — Thy Will be done in Earth, As it is in Heaven. — Give us this Day our daily Bread. — And forgive us our Trespases, as we forgive them that trespass against us. — And lead us not into Temptation; — But deliver us from Evil: — For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

¶ *After shall be said as followeth:*

OUR Lord and heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thankf-

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Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, Ourselves, our Souls and Bodies, to be a reasonable, holy and lively Sacrifice unto thee; humbly beseeching thee, that all we who are Partakers of this holy Communion may be fulfilled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

A Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries; with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ; and dost assure us thereby of thy Favour and Goodness towards us; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People; and are also Heirs through hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

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¶ *Then*

¶ Then shall be said or sung :

After the Example of our dear Redeemer, who, when he had instituted and ordained this Sacrament, sung an Hymn ; so do we praise God the Father, Son, and Holy Ghost, for our Redemption, in this most excellent Hymn.

GLORY be to God on high,
and in Earth Peace,
Good-will towards Men. We
praise thee, we bless thee, we
worship thee, we glorify thee,
we give Thanks to thee for
thy great Glory, O Lord
God, heavenly King, God
the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that fittest at the Right-hand of God the Father, have Mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing :

THE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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When the Minister has finish'd the Communion Service, conclude the Whole with a short Prayer, in the following Manner :

PARDON, O God, those many Imperfections that have accompanied me in the Performance of this holy Duty, and grant that those Things which I have faithfully asked according to thy Will, may effectually be obtained, to the Relief of my Necessities, and to the setting forth of thy Glory, through Jesus Christ, my only Mediator and Advocate. *Amen.*

And now you may return home, with God's Blessing, and this comfortable Truth, that *He who spared not his own Son, but gave him up for us all, will with him also freely give us all Things.* Rom. viii. 31.

And remember, that if a Man doth truly set his Heart to seek the Lord, and doth what he can to please him, God will, for the Sake of his dear Son, pardon a great many Imperfections besides. 2 Chron. xxx. 18.

Happy Christian ! how sweetly and securely may'st thou pass thy Days, being washed from thy Sins in thy Saviour's Blood. Thou may'st now go about thy Affairs with a quiet Conscience ; and at all Times, and in all Places, safely rest in the Bosom of Providence. And by conversing so frequently with thy blessed Saviour at his holy Table here upon Earth, thou wilt be always fit and ready to go to him, and converse perpetually with him in his Kingdom above ; when we shall have no Need of Sacraments, but shall see him Face to Face, and adore and praise him for ever and ever.

A Thanksgiving after the Receiving of the Blessed Sacrament, at Home; which may be added to the Evening Devotions.

O Almighty and eternal God, what Thanks can I render unto thee, by whose Goodness I was created, by whose Mercy I was redeemed, by whose Power I am preserved, and by whose Grace I hope to be glorified! And for all other thy Blessings and Benefits which I enjoy both in Soul and Body; and especially for admitting me this Day to partake of the precious Body and Blood of Jesus Christ; I will therefore offer unto thee the Sacrifice of Praise and Thanksgiving, and always praise thy Holy Name.

O Lord, I heartily repent me of all my Sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly I have spent my Life hitherto: I beseech thee, O Lord, to amend what is amiss in me. And I earnestly intreat thee, that whatsoever thou seest in me contrary to thy blessed Will, may, by Virtue of this blessed Sacrament, be rooted out of me, that my Soul may remain a fit Habitation for thy Holy Spirit. Let it obtain for me the

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Abolution of my Sins, be the Confirmation of my Faith, and the Rest and Joy of my Soul. What shall I return unto thee for all thy Love? What shall I give unto my Lord, who hath given himself for me? I will give thee my whole Self, and devote all the Powers of my Soul and Body to thy Service; and I think myself happy, O Blessed Jesus, in the Choice I have made of thee for my Lord and Master. I rejoice in the Surrender I have made of myself to thy Service and Obedience. Grant, O Lord, that I may hereafter faithfully follow and serve thee, who hast at this Time so lovingly vouchsafed to receive me; and because (through the Infirmary of my mortal Nature) I cannot follow thee as I would, be pleased to assist me with thy free Spirit, and draw me after thee, that I may walk in thy holy Ways all the Days my Life; and at last be brought by thy Merits, to that Place of Glory, where thou dost reign, together with the Father and the Blessed Spirit. One God, World without End. *Amen.*

O my Soul! Behold, thou art made whole, sin no more, lest a worse Thing come unto thee. *St. John v. 14.*

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Praise the Lord, O my Soul, and all that is within me praise his holy Name.
Psal. ciii.

Praise the Lord, O my Soul and forget not all his Benefits.

Who forgiveth all thy Sins, and healeth all thy Infirmities.

Who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

Who satisfieth thy Mouth with good Things, &c.

The Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, Son, and Holy Ghost, be with me now and at the Hour of Death. Amen, Amen.

N. B. *The pious Christian may be supply'd with further Devotions for Sunday Evening, and also with Meditations, Prayers and Hymns for every Day of the Week, after receiving the Blessed Sacrament, in the Second Part of this WEEK'S PREPARATION; which is sold by the Proprietors of this.*

SOME

S O M E

D I R E C T I O N S

To live well after Receiving the

Holy Sacrament.

TH E R E ought to be a special Care of our Behaviour after the Holy Sacrament, as well as before and during the Time of Receiving; for tho' we may come with devout Preparation, yet if we be careless, and look not to our Ways, after the Duty is done, we shall not profit at all: And it is too often seen in the World, that People will pass some Days before the Sacrament in extraordinary Devotion, in much Meditation, and in an Abstinence from the most innocent Recreations; but as soon as that is over, return (like Torrents which run with more Rapidity and Violence for having been stopp'd) with more Eagerness and Impatience to their beloved Lusts.

But surely this is a strange Mistake and a great Fault; for our Duty does not cease so soon as the Sacrament is done, and the

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Duty

Duty ended in publick. Many careless Communicants leave their good Dispositions and Devotions in the Church ; when the Sacrament is done, all is done with them ; so they go from it without any Profit at all ; it is never once more thought upon. O let it be your Care to make up that by After-Diligence, wherein you were wanting before ; also be careful and watchful to keep up, and maintain that holy and gracious Frame of Heart, which you acquired in, and brought from the Sacrament with you. A Men when he finds Enlargement, and a gracious Disposition of Spirit given him in that Holy Ordinance, should be of St. *Peter's* Mind, when in the Mount with our Saviour in his Transfiguration, and say, *Master, it is good for us to be here* : It is good going to this Holy Sacrament as often as you can ; let it be your After-Care to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. Having received fresh Supplies of Strength from above, our Care should be to maintain what we have gotten at the Sacrament ; and not lose the exceeding great Benefits thereof, by returning to Sin and Folly.

Let

Let us persevere in all good Works, and perform our Vows, while our Hearts are touched with a Sense of God's Love, and our Souls warmed with the Remembrance of our Saviour's Benefits. Let us sadly reflect upon our former Back-slidings, and seriously consider that we have the same frail Natures; and that the Foes of our Salvation have the same Cunning and Hatred and Malice against us.

When we feel our Zeal to cool, our Devotion to decay; when we find ourselves less sensible of former Sins, and when we begin to abate of our Watchfulness and Care, we must renew our Addresses to the Throne of Grace, and beg of God to keep us from the Snares of Satan, and not suffer us to be led away with the Error of the Wicked, nor fall from our own Stedfastness. Our Wills are irresolute and wavering, and do not cleave stedfastly unto God; our Goodness is but as the Morning Cloud, and as the early Dew it passeth away; therefore let us beg of God to strengthen and confirm us, and pray that whatever good Work he has wrought in us, he would be pleased to accomplish and perform it until the Day of Christ. He sees our Weakness, and
knows

knows the Number and Strength of those Temptations we have to struggle with ; and he will not leave us to ourselves, if we implore his Grace, but will cover our Heads in the Day of Battle, and in all spiritual Combats make us more than Conquerors through him that loved us. How earnestly should we pray that no Terrors or Flatteries, either of the World, or our own Flesh, may ever draw us from our Obedience to God ; but that continuing stedfast, unmoveable, and always abounding in the Work of the Lord, we may at last obtain Glory, and Honour, and Immortality, and eternal Life.

How sad is the Case of that Man, who after he has tasted the good Word of God, and the Powers of the World to come, yet falls away again, returning like the Dog to his Vomit, and shamefully yielding to those very Sins which he so lately confess'd, it may be with Tears, and renounced in so solemn a Manner. I speak not here of the common Frailties and Infirmities of our Nature, as the first Motions of Passion, &c. but I mean gross Sins, as Injustice, Uncleaness, profane Swearing, Drunkenness, Sabbath-Breaking, Neglect of God's Word and of our daily Devotion.

tion. Not that any one of these great Sins is unpardonable, and what will not be forgiven upon true Repentance ; but it is a great Aggravation of Sin to relapse into Wickedness after Vows of better Obedience made at the Altar, and after we have been washed in our Saviour's Blood. In order to keep yourself pure and undefiled, avoid ill Company as you would the Plague. Bad Men may call you precise, and despise your holy Life ; but remember that God, your Conscience, and all good People will praise and esteem you. Therefore, as you are now made a new Creature, chuse new Company, take new Courses, and become a new Man. If you despise the Blood of Christ, or slight the Mercy of the Gospel by a prophane Life, your Portion will be with *Judas* who betray'd Christ, with the Scribes and Pharisees who crucified him. Therefore, if you have any Regard for the Salvation of your Soul, and Love for your God, any Affection for your blessed Redeemer, walk as becometh his Gospel, love him with your Heart, praise him with your Tongue, and glorify him in your Life.

If the great Deceiver shall offer you Pleasure or Profit to the Hurt of your Soul,

Soul, say, Get thee behind me, Satan, I have been lately at the Sacrament, and there have promised and vow'd to live soberly, righteously and godly. Forget not your daily Prayers Morning and Evening, often think upon Death, Judgment, Heaven and Hell, fear God and keep his Commandments, and patiently wait for the Coming of Christ ; remembering always for your Comfort, that the higher you rise in Piety here, the higher Degrees of Glory shall you have in Heaven hereafter.

Now let us forsake the Foolish, and live and go in the Way of Understanding ; now that we have feasted at the Lord's Table, let us live no longer according to the corrupt Maxims of the World, but according to the Will of God. Let us henceforth chuse new Company, and new Courses ; now become new Men, and walk in new Ways : This is the very Thing that God looks for at our Hands, after we have been at the Sacrament : When we have had Fellowship with God in the holy Sacrament, we should go on from Strength to Strength, from one Degree of Virtue to another, 'till we appear before God in *Sion*.

After

After thou hast been at the Sacrament, if Satan, or any of his Instruments set upon thee, to entice thee to any Evil or Sin, arm thyself with thy Sacramental Vows ; say to Satan, I was lately at the Sacrament, there thou knowest what a Vow I made to God, therefore I may not do this Evil : Wouldest thou have me be forsworn before my God ? Should I, that have been at God's Table, and have eaten and drank with him, should I lift up mine Heel against him, and thus ungratefully requite my best Benefactor ? God forbid.

When we come from the Sacrament, and do not shew the Efficacy and Power of it in our Hearts and Lives, and walk the more cautiously and religiously after it, these two Evils assuredly follow.

1. First, God accounts such Receiving as no Honour done to him. A Life of Holiness and Obedience must follow, or we shall derive no Blessing from this sacred Ordinance. If after Eating and Drinking at the Lord's Table, there follows no Conscience of keeping your Covenant, in yielding Obedience to the divine Commands, all your Prayers will be nothing worth, neither will your Preparations be regarded by

by that God who has declared, that without Holiness no Man shall see his Face.

Secondly, We promise and vow at the Lord's Table, to forsake our Sins, and to walk in all holy Obedience and Newness of Life: If after all this we still live in our Sins, and in the Neglect of those Duties we then solemnly engaged to perform, we horribly prophane, and take God's Name in vain, and make ourselves guilty of spiritual Perjury before God.

Are we not forsworn, if we take an Oath to do such a Thing and do it not? And do we account it a light Thing to be forsworn? Do we nothing regard the Breach of an Oath and Covenant made solemnly with God? Woe to that Man that breaks Covenant with the Great God of Heaven and Earth, who will not be mocked, who will not be baffled, who will be a swift Witness, and a severe Judge against all such as grossly take his glorious Name in vain, and so foully pollute his Holy Ordinances.

Now this Care of making good thy Vow, must not abide with thee some Days only, and then be cast aside; but it must continue with thee all thy Days: For if thou breakest thy Vow, it matters not whether sooner or later. Nay, perhaps the Guilt
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may in some Respects be more if it be late ; for if thou hast for a good while gone on in the Observance of it, that shews the Thing is possible to thee ; and so thy After-Breaches are not of Infirmary, because thou can'st not avoid them ; but of Perverseness, because thou wilt not. Besides, the Use of Christian Walking must needs make it more easy to thee : For indeed all the Difficulty of it is but from the Custom of the Contrary ; and therefore, if after some Acquaintance with it, when thou hast overcome somewhat of the Hardness, thou shalt then give it over, it will be most inexcusable. Therefore be careful all the Days of thy Life to keep such a Watch over thyself, and so to avoid all Occasions of Temptations, as may preserve thee from all wilful Breaches of this Vow.

But though the Obligation of every such single Vow reach to the utmost Day of our Lives, yet we are often to renew it, that is, we are often to receive the holy Sacrament ; for that being the Means of conveying to us so great and unvaluable Benefits, and it being also a Command of Christ, that we should do this in Remembrance of him, we are, in Respect both
of

of Reason and Duty, to omit no fit Opportunity of partaking of that holy Table.

A Morning Prayer on the Week Days.

O Blessed Lord, who art infinitely holy and happy in thyself, and desirest the Happiness of all thy Creatures, I prostrate myself before thy divine Majesty in an humble Sense of thy abundant Goodness, and with Sorrow and Shame on Account of my own detestable Ingratitude. Long-suffering God! I most humbly thank thee, that it hath pleased thy Goodness to take Care of me thy unprofitable Servant, this Night past; that thou hast safely kept me from all mine Enemies, and hast given me sweet Sleep, to the refreshing of my poor, weak, and wearied Body: And I earnestly beseech thee, most merciful Father, to shew the like Goodness towards me this Day, in preserving my Body and Soul, that mine Enemies may have no Power over me, nor the Wicked approach to hurt me. O teach me so to walk in all Godliness and Honesty, that I may never discredit the Honour of my Religion, nor stain the holy Robe with which thou hast now decked my Soul, nor break those
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holy Vows which I have made at this Sa-
crament; nor lose thy Favour, which is
better than Life itself.

Gracious God! give me a deep Contri-
tion for my Sins past, and a hearty De-
testation and Loathing of them, hating
them worse than Death with Torments.
Give me Grace intirely, presently, and for
ever to forsake them; to walk with Care
and Prudence, with Fear and Watchful-
ness this Day, and all the Days of my
Life. To do my Duty with Diligence
and Charity, with Zeal and a never-faint-
ing Spirit; to redeem the Time; to trust
upon thy Mercies; to make use of all the
Opportunities of Grace; to work out my
Salvation with Fear and Trembling; that
thou mayest have the Glory of pardoning
all my Sins, and that I may reap the Fruit
of all thy Mercies, and all thy Graces; of
thy Patience and Long-Suffering, even to
live a holy Life here, and to reign with
thee for ever in that Kingdom which
thou, O blessed Jesus, hast purchased
with thy Blood, for all thy faithful Fol-
lowers. Grant this, O Lamb of God,
for the Honour of thy Name, and for thy
Mercy's Sake, O most merciful Saviour
and Redeemer Jesus. *Amen.*

An

An Evening Prayer for the Week Days.

O Eternal God, Fountain of Truth and Holiness, in whom to believe is Life Eternal ; I make my humble Address to thy divine Majesty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and rash Words, the Vanity and Impiety of my Thoughts, my unjust and uncharitable Actions, and whatsoever I have transgressed against thee this Day, or at any Time before. O cleanse me from my secret Faults, and keep thy Servant from presumptuous Sins, lest they get the Dominion over me ; remove mine Iniquities far away from thee, and be not angry with thy Servant for ever ; give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging ; a Body chaste and healthful ; Competency of living according to my Condition ; Contentedness in all Estates ; a resign'd Will and mortified Affections. Grant that I may be such as thou wouldest have me to be, and let my Portion be in the Lot of the Righteous, in the Brightness of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from
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the destroying Angel this Night ; let thy Anger never rise against me, but thy Rod gently correct my Follies ; and guide me in thy Ways, and let thy Staff support me in all Sufferings and Changes ; preserve me from sharp Sickness and sudden Surprizes, keep all my Senses entire 'till the Day of my Death, and let my Death be neither sudden, untimely, nor unprovided ; and Lord make me ever mindful of that Time when I shall lie down in the Dust, and because I know neither the Day nor the Hour of my Master's Coming, grant me Grace that I may be always ready, that I may never live in such a State, as I shall fear to die in ; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living and dying I may be thine through Jesus Christ. *Amen.*

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